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LONDON, SATURDAY, FEBRUARY 17, 1844.

REVIEWS

Egypt and the Books of Moses, Translated from the German of Dr. W. E. Hengstenberg.
By R. D. C. Roberts, Abbot Resident of Andover College. Andover (U.S.), Allen; London, Wiley & Putnam.

The attention of Biblical critics to the illustrations and confirmations of the Pentateuch which might be derived from the Egyptian monuments, was first awakened by the articles which appeared in this journal (Nos. 507, 8, 9). Several scholars in England, France, Germany, and America, have since entered on the field of criticism which we thus opened to them; and we may be permitted to say, without incurring the imputation of vanity, that they have as yet added but little to the discoveries of the first explorer. Dr. W. E. Hengstenberg, of Berlin, whose literary and theological acquirements have obtained European celebrity, early perceived the value of these new evidences in maintaining the authenticity of the Pentateuch against the neological speculations of Peter von Bohlen, and the work before us was published in Germany at the close of the year 1840; three years after the appearance of the articles in the *Athenæum*. We mention the date, because though both the author and his translator sometimes quote from the little volume in which these articles were subsequently collected and extended,* they do not mention their prior appearance in this journal, and in several instances of undoubted debt, have shown too much attachment to the modern doctrine of repudiation.

Dr. Hengstenberg's work labours under the disadvantage of being an answer to a treatise with which few even in Germany are acquainted; Bohlen's speculations evinced such a bold disregard of facts, and such a palpable want either of research or of honesty, that the neologists themselves, though not very particular respecting the quality of the evidence by which they support their favourite theories, shrunk back from a writer who in almost every assertion contradicted equally all ancient historians, and all modern travellers. We must give our readers some specimens of the hardihood of neological assertion. Bohlen declares that bricks were never used in Egyptian buildings; but Herodotus mentions a pyramid of brick in Lower Egypt, probably the same as that which Makrizi describes as standing in the time of the Mameluke Sultans; and vast quantities of bricks, inscribed with the names of the ancient Pharaohs, are found in the ruins of Thebes and Memphis;—he says that fish were scarcely known in Egypt, but Diodorus Siculus informs us that the Egyptian fisheries formed an important part of the royal revenue; and every one knows that Mohammed Ali derives an income from the same source. He avers that the Egyptians abstained from animal food, but Herodotus records the quantities of flesh given as a daily allowance, not only to the warriors but to the priests; and on the monuments there are repeated representations of all the processes of slaughtering and cooking. There is but one of Bohlen's objections to the veracity of the Pentateuch, which requires close examination; and this we are induced to notice because it has been very imperfectly answered by Dr. Hengstenberg. The passage on which the objection is grounded, is the description of the presents which the reigning Pharaoh made to Abraham after depriving him of Sarah. "And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-

servants, and maid-servants, and she-asses, and camels." (Gen. xii. 16.)

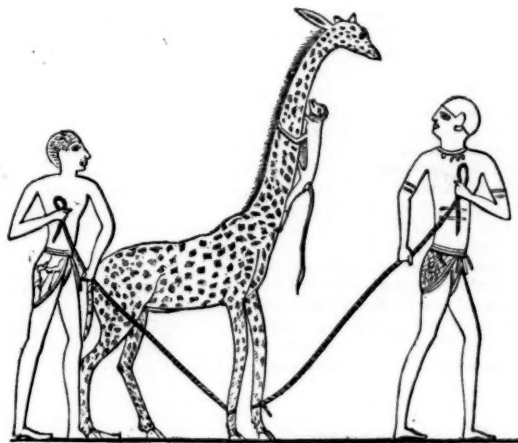
To this Bohlen objects, that horses are not mentioned, though they were most abundant in Egypt; and that three of the animals recorded, sheep, asses, and camels, are not to be found in the valley of the Nile. He does not venture to assert that the existence of horses in Egypt was unknown to the sacred writer, for they are expressly mentioned among the articles exchanged by the Egyptians for food, during the seven years of famine. "And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year." (Gen. xlvii. 17.)

Horses also are mentioned first in the description of the Plague of Murrain, (Exod. ix. 3,) and in the prophetic directions respecting royalty, it is insinuated that mere love of horses might induce an Israelitish king to lead the people back to Egypt—(Deut. xvii. 16.) "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way."

The reason why horses were not included in the presents to Abraham, is, simply, that the animal was not used by the Hebrews until many centuries after the death of the patriarch. There is no mention of horses in the wars of Joshua and the Judges, nor in any of the wars of Saul; and Solomon was the first of the kings of Israel who formed an effective corps of cavalry. We

learn, from the monuments, that horses were chiefly used for drawing the war-chariots; and, consequently, they would have been a most inappropriate gift to a man of peace, like Abraham. The omission of the horse, then, instead of being an objection, is one of the strongest possible of undesignated confirmations of the truth of the narrative. The assertion that sheep were unknown in Egypt, where the ram was notoriously an object of worship, is one of the most extraordinary instances of theoretic rashness with which we are acquainted; and scarcely less so is the assertion that there were no asses in the country. We find them very frequently on the monuments; he-asses being chiefly used for riding, and she-asses for beasts of burden—a distinction to which allusion is made in the account of the presents sent by Joseph to Jacob, when he invited the patriarch to Egypt: "And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way." (Gen. xlv. 23.)

The absence of any particular animal from the monuments, is by no means a proof that it was unknown in the country; especially when we have decisive evidence of the converse of the case—the appearance of an animal on the monuments not mentioned by any ancient writer in connexion with Egypt. We allude



to the giraffe, or camelopard, which appears among the articles of tribute brought down from Southern Africa to the Pharaohs. It is no difficult matter to account for the omission of camels on the monuments: the great object of Egyptian policy was to train a settled agricultural people; but "the ship of the desert" was, as it still continues to be, peculiarly the animal of nomadic life. Even at the present day, camels are chiefly bred by the Arabs on the borders of Egypt, and are only hired by the agriculturists for transport as they are needed.

In our former articles on this subject, we anticipated Bohlen's denial of the growth of the vine in Egypt: the statement of Herodotus, on which he relies, is limited, as Larcher has shown, to a particular locality. But we have reason to believe that grapes were not very abundant in the valley of the Nile; for the crushed pulp which remained after the grapes were trodden in the wine-vats, instead of being thrown away, as

was usual in most wine-growing countries, was carefully collected by the Egyptians, and placed in a bag made of flags or rushes, in which the pulp was compressed, by twisting the ends of the bag with staves, or handspikes. Even after it had undergone this process, the pulp was deemed too valuable to be thrown away, and the pressure on the bag was increased, until every drop of the precious fluid was squeezed out.

The first portion of the Pentateuch which Dr. Hengstenberg proposes to illustrate, is the history of Joseph. In this discussion, he forgets that the favour which the Hebrew captive found with his master is not to be taken as a fair example of the conduct of the Egyptian slave-owners: "the Lord was with Joseph;" and to this, rather than to the clemency of Potiphar, the mildness of his servitude must be attributed. Most of the Egyptian slaves were captives taken in war. They were dragged to the market bound and fettered; and, with a disgraceful

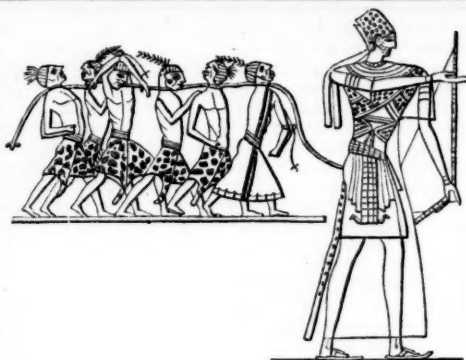
* Illustrations of the Bible from the Monuments of Egypt, by W. Cooke Taylor, L.L.D. London, Bogue.

refinement of cruelty, they were bound in the most painful posture. Women and children shared the fate of their husbands and fathers. Melancholy processions of the unhappy beings frequently occur on the monuments; and the artists have, sometimes, depicted the joyous and thoughtless ignorance of infancy contrasted with the anguish of an unhappy mother, too well acquainted with the miseries of her future lot. In the accompanying engraving we see the unfortunate prisoners yoked together by the neck, in the most painful and degrading postures: not only are they secured by their conqueror against all chance of escape, but their march in his train to the dungeon or slave-market, is aggravated by unnecessary tortures.

Here we may remark, that this representation explains a passage in the Lamentations of Jeremiah, which has given needless perplexity to many commentators; it forms part of his description of the woes inflicted on the vanquished by the Babylonian conquerors of Jerusalem: "The yoke of my transgressions is bound by his hand: they are wretched, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up." (Lam. i. 14.)

The "binding on of the yoke"—the "wreathing of the penal bonds around the neck"—are here before our eyes, and it requires no great stretch of imagination to conceive that if the march be of long duration the "strength" of the captives must "fall, and render them unable to rise up." The treatment of Joseph himself, on the false accusation of Potiphar's wife (the Zuleikha of Eastern tradition), is a sufficient proof of the inhumanity exhibited to slaves. "His feet they set in the stocks, the iron entered into his soul," and if any faith is to be placed in Rabbinical legends, he was frequently brought out to be tortured for the amusement of the infamous Zuleikha.

The office to which Potiphar promoted Joseph was that of *Shoter*, a word which may be rendered either "overseer" or "secretary." Here the monuments singularly enough help us in explaining a philological difficulty. Genesius and most of the other lexicographers have perplexed themselves by trying to come at the two meanings of *Shoter*, declaring that there is no perceptible relation between "superintendence" and "writing;" but when we examine the monuments, we find that the



chief duty of the Egyptian *Shoterim* was to take and keep accurate accounts of everything intrusted to their charge. We find the *Shoter*, with his tablet, present at the winnowing, to keep an account of the quantity of corn cleaned; and we find a similar officer present when the corn is stored. So important was this operation deemed, that its omission is recorded as the most striking test of the abundance during the seven years of plenty. "In the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." (Gen. xli. 47—49.)

And here we may remark, that the Egyptians paid great attention to the storing of their corn; the granaries appear to have been public buildings; they are represented on the monuments as of vast extent, and it deserves to be remarked, that the roofs are generally arched. They were probably excavated, and this may serve as a confirmation of the theory that the first notion of the arch was suggested by caves. When we see the vast extent of these stores as represented on the monuments, we cannot doubt that they would contain sufficient corn to supply not only the wants of Egypt, but also of the neighbouring nations, during the seven years of famine.

Another duty of the *Shoterim* was to enrol the names of the soldiers levied in each district, when brought before them by the chief of the town or village, on whom the direction of the conscription devolved.



After a battle also, we find the *Shoterim* employed to count, before the king, the heads, hands, and other members of the fallen enemy, which, according to a barbarous custom, that has continued to our time, were cut off for the purpose.



Dr. Hengstenberg justly compares the ancient *Shoter* of Egypt to the modern *Sheikh-el-Beled*. In each village of Egypt, one of the Arabs, under the name of *Sheikh-el-Beled*, occupies the unenviable position of mediator between the government and the people; he is responsible for their performance of the labour prescribed to them, and their payment of the required taxes. The *Sheikh-el-Beled* is often seen under the stick of the *kaim-makam*, or other superior officer, in place of some individual under his charge, on whom he of course takes vengeance in his turn. This was the course of

conduct pursued by the Pharaoh who oppressed the Israelites. (Exod. v., 14.)



From the monuments, we find that this descent of the bastinado in due subordination was the established rule of ancient Egypt, which, like modern China, was governed by the stick. The Moslems, who are well acquainted with its efficacy, have a favourite proverb, which says, "The stick came down from heaven, a blessing from God." The rulers of Egypt in every age have taken care that their subjects should have full enjoyment of that blessing. Ammianus Marcellinus informs us, that in his days endurance of the bastinado was a point of honour. "An Egyptian," says he, "blushes if he cannot show numerous marks on his body, which evince his endeavours to evade the taxes." Matters have not changed much since his time. "Nothing," says M. Michaud, "can equal the severity with which the imposts are levied. I have often seen the fellahs pursued by the merciless tax-gatherers, who exclaimed, 'Pay, pay!' 'Ma Fieh' (I have nothing), was the answer. 'You must pay,' retorted the officer, and forthwith a shower of heavy blows fell on the peasant's shoulders. The instrument of punishment on these occasions is a whip, made of the hide of rhinoceros. The fellahs make no doubt that this whip may claim the most remote antiquity, and that it was used in the time of the Pharaohs to enforce the payment of these imposts. Crowds of inspectors, and multitudes of agents, are met everywhere: one half of the population seems employed to watch and torment the other. What will surprise you is, that the tax-gatherers, when convicted of malversation, receive the bastinado like the fellahs, and are shut up with them in the same prison."

We find that *Shoterim* were appointed by Moses to superintend the military affairs of the Israelites. The passage has been so generally misunderstood, that we shall quote it: "The officers (*Shoterim*) shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people." (Deut. xx. 4—9.)

As the *Shoterim* were of Egyptian institution, and are not again mentioned in Jewish history, it is clear, from Egyptian analogy, that they had the care of levying soldiers, and excusing those unable to perform military service. When the enrolment was completed, they delivered the levies to the charge of "the captains of the armies."

Before quitting this subject, it is necessary to say a word respecting Hengstenberg's strange acquiescence in Bohlen's assertion that Potiphar is described as a Eunuch. The word *Shoter* is

correctly rendered "officer" in our version, like the Greek word "eunuch," originally signified a "chamberlain," or "attendant of state;" the root (עבד) is still preserved in the Aramaic, and designates a higher degree of servitude than the ordinary verb of submission (עבד). The instances of secondary meanings obliterating primary significations are sufficiently common in every language; and Bohlen's error, in which he is strangely followed by Hengstenberg, arises from mistaking the secondary and prevalent signification of the word for its original and primary.

Several captious objections have been made to the history of Joseph's imprisonment: it is said that prisons were not likely to be used in the age of the early Pharaohs, and that, if used, it is improbable that the prisoners would be allowed any opportunities of communication. It is, indeed, very doubtful, whether simple incarceration was ever employed as a punishment under the Pharaohs; criminals and captives were always employed in public works, and it is remarkable that the Samaritan text, instead of בית הסוהר *Beth Hasahar*, "the house of confinement," reads בית הסוהר *Beth Hasachar*, "the house of employment" or "emolument;" and when Pharaoh sent for Joseph, a different word is used for the place of his confinement, viz. בור *Bor*, "an excavated dungeon." The superintendence over the other captives granted to Joseph, still further proves, that he was confined in a kind of workhouse or place of public labour. Under such circumstances, there is nothing improbable in the conversation between Joseph and his fellow-captives, particularly when we remember what was shown in the preceding article, respecting the *Soterim*, that they were taken from the same rank as the persons intrusted to their charge, and held responsible for their conduct.

The dream of the chief butler leads us to remark, in addition to what we have already stated on the subject of grapes and wine in Egypt, that the vineyard of the ancient Egyptians formed part of their garden, and consequently that the butler, after having squeezed the grapes, could easily present the cup to the Pharaoh.

The Egyptian gardens were laid out in the square formal style, which was introduced here from Holland in the reign of William III.; tanks or ponds were provided for water-fowl and aquatic plants—the latter, as we shall have reason to see subsequently, being of peculiar value to the ancient Egyptians. The vines were reared on trellises to a height of about six feet, so that it was easy to pluck the depending clusters. The butler mentions that "Pharaoh's cup was in his hand;"—from the monuments, and the records of profane history, we find that cups were viewed with something like reverence, and that persons of rank had always a splendid cup reserved for their own peculiar use. Thus when Joseph's steward searched for the cup in Benjamin's sack, he says:—(Gen. xlv. 4, 5.) "And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?—Is not this it, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing."

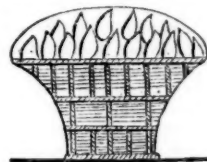
Divination by the cup is one of the most ancient forms of superstition, and traces of it are still to be found in the rural districts of England.

The dream of the baker brings under our notice the great attention which the Egyptians paid to the preparation of cakes, pastry, and every kind of confectionery. Among others, we find that they were acquainted with the use of the piped sweetmeats, which are so highly valued by the Hindús; and it may be added,

that the process of manufacture of this delicacy in Hindustán, is precisely similar to that which



is depicted on the Egyptian monuments. Baskets similar to those in which the baker dreamed that he carried his loaves and pastry, are of common



occurrence on the monuments, but his "carrying them on the head" is peculiar, and characteristic of Egypt, and it is the more deserving of remark, as it is only mentioned incidentally. Herodotus notices it as one of the national customs by which the Egyptians were distinguished from other people—"men bear burdens on their heads, and women on their shoulders" (II. 35). Modern readers do not estimate the high rank which purveyors of royal provision held in ancient times. Herodotus mentions, that Croesus sent a golden statue of one of his baking women as a votive offering; and Mr. Cooley, in his late valuable edition of Larcher's Notes, has shown us that the perplexity which this circumstance has caused to the critics, has arisen entirely from their ignorance of Oriental customs.

We come now to Pharaoh's dream, and we must here repeat what we said in our former series of articles, that our translators should have rendered the description of the seven fat kine "fed in a meadow," by "fed on the *achin*," that is, on the aquatic plants of the Nile. So



valuable were these aquatic plants, particularly those of the lotus kind, that they were reaped in as regular a harvest as the flax and corn. This is so marked a peculiarity of Egypt, that the most captious objector—even Bohlen himself—must confess, that the history of Joseph could only have been written by a person well acquainted with the land and the natural productions of the Valley of the Nile. The entire dream is essentially Egyptian, for Clemens Alexandrinus informs us, that in Egypt "the cow is the symbol of the earth itself, and its cultivation, and of food" (Strom. V.)

Pharaoh is represented as consulting two different classes of persons for the interpretation of his dream, the חרומים *Charctumim* (magicians) and the חכמים *Chakamim* (wise men). If the first be a Semitic name, which we see no reason to doubt, it is one of the few examples of Hebrew compounds, and must come from חר *Cher* "a pen," and חרם *Charam* "to be sacred;" we thus identify the *Charctumim* with the *υπογραμματα* or "holy scribes" mentioned as

a distinct order of the Egyptian priesthood by Josephus and several other authors. This class appears to have been independent of caste; among the Hindús learning was allowed to redeem lowness of caste, a circumstance on which many of their traditional legends turn. There is reason to believe, that both Joseph and Moses were raised to this order, for Joseph asks his brethren, "Wot ye not that such a man as I can certainly *divine*?" and Moses is described as "learned in all the wisdom of the Egyptians."

The chief difficulties in the history of Joseph will be removed, if we can show that there was an order of "prophets," "magicians," or "sacred scribes" distinct from the priestly caste, inferior indeed to the *Chakamim*, or chief priests, but not so far removed from them in dignity as to be excluded from their alliance. To avoid anything like a parade of learning, we shall state the evidence for the existence of a "sacred order" distinct from a "sacred caste" as briefly as possible.

In the fourth and fifth lines of the Greek inscription on the Rosetta Stone, in the British Museum, we find Grecian ladies—and, among others, Irene, the daughter of Ptolemy—recorded as "priestesses"; a conclusive proof that strangers were admitted into some kind of sacerdotal order under the Macedonian kings of Egypt; though it is notorious that the chief policy of the Ptolemies was to restore the religious institutions of the Pharaohs. Diodorus Siculus describes Athytis, the daughter of King Sesosis, as remarkably skilful in divination (*μαντική χρομένη*), and taking her omens from sacrifices and visions in the temple itself. The sixth line of the Rosetta Stone thus enumerates the members of the Egyptian hierarchy: "The chief priests and prophets, and those who have access to the shrines to clothe the gods, and the *pterophora*, and the sacred scribes, and all the other sacred persons." Now the *pterophora* ("wing-bearers") appear to have been a higher order of the "sacred scribes." Diodorus Siculus expressly mentions the wearing of wings on the head as an attribute of this class (i. 87); and Clemens Alexandrinus uses *εχων πτερα επι της κεφαλης* (having wings over the head) as an equivalent to *υπογραμματα* ("sacred scribe"). Now, it appears exceedingly improbable that any ceremony similar to ordination should be requisite in the case of a hereditary priesthood; but we find, from the monuments, that such a form was used in Egypt, and the smaller size of



the person thus initiated, intimates his inferiority to the officiating priests. The "winged sun," under which the ceremony is performed, was the well-known symbol of "a protecting and superintending Providence"; and hence the beautiful allusion of the prophet Malachi: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go

forth, and grow up as calves of the stall." (Mal. iv. 2.) The wings ascribed to the sacred scribes have probably a reference to this symbol; for, as the learned Drunann justly observes, Hesychius gives πτερον (a wing) as an equivalent to σκηνή (any overshadowing); and hence, instead of actually wearing wings on their heads, the *pterophora* may merely have displayed this symbol above it. Lucian speaks of the "sacred scribes" as a body distinct from the priesthood; and we find Moses making a similar distinction between the priests and the professors of magical arts (Deut. xlii. 10). We have been rather minute in our examination of this point, because one of the greatest objections brought against this part of the Sacred Writings is the improbability of a foreigner like Joseph being allowed to exercise sacerdotal functions, and form a priestly connexion. But this improbability is removed when we find a sacerdotal order into which distinguished persons were admitted, without any reference to their descent; and we may add, that Pythagoras, according to Plutarch, was similarly admitted to the privileges of the Egyptian priesthood, though a foreigner, by command of King Amasis.

When Joseph was summoned by Pharaoh from the dungeon, it is particularly mentioned that "he shaved himself" (Gen. xli. 14). Herodotus notices this peculiar custom, as one by which the Egyptians were distinguished from all other nations; and he adds, that the beard was only permitted to grow during a time of mourning, or suffering, when it was esteemed a mark of great sorrow. Joseph wore his beard as a sign of misery while in captivity, and he removed it when a prospect of deliverance was offered by his being invited to the royal presence. Rosellini informs us that the Egyptian priests shaved not only the chin, but the head, a process represented in the accompanying engraving.



We come now to the honours bestowed upon Joseph for having interpreted the royal dream: "Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." (Gen. xli. 41-43.) Investiture of office is here given by the signet-ring, the *Khelât*, or dress of honour, the necklace, and the privilege of riding in the second chariot. At the present day, public documents in the East are more frequently authenticated by the royal signet than by the sign manual: the seal, however, is a stamp giving an impression with ink, similar to those made for Henry the Eighth and

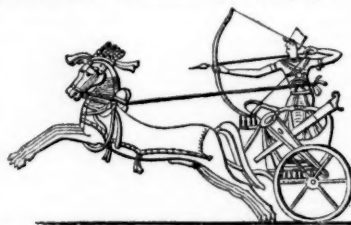


George the Fourth, when disease rendered those monarchs incapable of writing, and is rarely used to give an impression on wax, or any similar substance. It would lead us too far from our immediate subject, to elucidate many passages in Holy Writ which are commonly misunderstood from ignorance of the Oriental use of the seal; it is sufficient to say, that the bestowing of it on Joseph was equivalent to intrusting him

with the charge of the administration; because its impression attached to any document gave it as much authority as if it had been signed by the king's own hand.

The "vesture of fine linen" was a dress peculiarly Egyptian; Herodotus informs us that the priests wore no others, which however must be limited to the supreme hierarchy. From the example of the horizontal loom before us, we find that the Egyptians were acquainted with the art of weaving colours in chequers like the Scottish plaids, but that the process, from the simplicity of their machinery, must have been both tedious and expensive. It was probably such a garment which Jacob bestowed upon Joseph ("a coat of many colours," Gen. xxxvii. 3) and the envy of the other brothers was excited, not merely by the beauty of the dress, but by the fact that such a dress was a symbol of power and authority.

The necklace appears on the monuments as a regular ensign of rank, and Böhlen's objection that such ornaments were not used in the time of the Pharaohs, is refuted, not merely by the pictorial representations, but by the actual discovery of the necklaces themselves in the Egyptian tombs; there are some beautiful specimens of them in the British Museum.

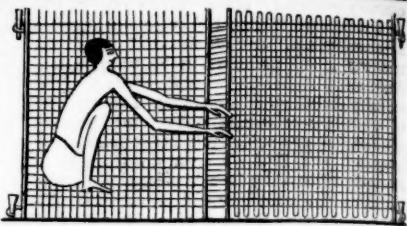


Chariots were used by the Egyptians for purposes of war and for state. In general the frame-work was of cast metal, and very light; the sides were decorated with tapestry and stained leather, and on them were hung the quiver and the bow-case, on the decoration of which the Egyptians were accustomed to bestow extraordinary pains. Joseph's elevation to the rank of vizier forms a convenient resting-place, and here we shall pause for the present, particularly as we have to discuss a new problem in history, very ably mooted by Dr. Hengstenberg.

A Pictorial Tour in the Mediterranean. By John H. Allan. Folio. Longman & Co.

THIS record of a journey over a somewhat beaten track appeals to the reader in a twofold character. It is not merely a collection of drawings, since the letter-press, some twenty years since, would have been sufficient to make up a pleasant book of travels: and in proof of this, we will quote Mr. Allan's account of a visit to the Grotto of Adelsburgh:—

"Started at day-dawn on a trip to Adelsburgh, having hired a carriage the previous evening. We ascended to the top of a mountain-range on the north side of the city, by the new road constructed within the last sixteen years à la Simplon. On arriving at Prewald, we found ourselves amongst our old friends the Germans, alighting at the *Gasthaus zum schwarzen Adler* to dine. The scenery from this place becomes more and more interesting, the mountains assuming a bolder form, and covered with trees of large growth. On reaching Adelsburgh, we went immediately with a guide to the celebrated grotto, distant about two miles from the village. The transition on entering was very sudden, the temperature in the sun outside being so many degrees above the cold damp atmosphere within, chilled as it constantly is by the rushing waters of the river which pours its stream into the grotto a few yards from the forced



entrance through which visitors are conducted. It caused us at once to put on great-coats with which we had luckily provided ourselves. After traversing this entrance corridor, we were ushered into the largest compartment, a hall of immense size, where, standing as we did in mid air, half way between top and bottom, on a ledge of rock forming a natural bridge, through which the rushing waters forced their way furiously to the bottom, and collecting into a lake, were crossed by a rustic wooden bridge, now illuminated with a row of lights, whose feeble flame was scarcely able to pierce through the obscurity,—the scene was fearfully wild and overawing. The cold air, the impenetrable darkness, the booming of the descending river, the undefined height above, with the abyss below, render it sublime in the extreme, and both my companion and myself were impressed with a feeling of our own insignificance, whilst standing under the vaulted dome of this wonderful cavern. Well might this be called the 'Palace of the king of the Gnomes.' Descending the moist slippery steps to the bottom, we crossed the lake, whose waters again rush forward with considerable violence for a short distance, when they are lost to human sight, until the stream once more makes its exit on the other side of the mountain. We then wandered through cavern after cavern: they were of all heights, sizes, and shapes, thickly encrusted with beautiful alabaster-looking stalactites of enormous growth, assuming every variety of form, and to the most extraordinary of which the guides have given names, such as 'the pulpit,' 'the fountain,' 'the organ pipes' &c. By far the most striking, however, is a huge mass resembling a curtain with a handsome deep fringe; its transparency, considering the thickness, is most wonderful. The whole extent of the known parts of this singular production of nature is about 3,800 fathoms, and is throughout as perfect at the present day as when first discovered, owing to its being under the surveillance of the Emperor of Austria, (who strictly prohibits any one from breaking the stalactites,) and to the guides being in his pay. On coming back to the hotel, we were shown a specimen of the Proteus Anguinus; and as we had not been able to see one in the grotto itself, we esteemed ourselves fortunate in thus obtaining a sight of this curious little animal, indigenous to Adelsburgh and another grotto not far distant."

The illustrations to this volume remind us of a fact perpetually forced upon our notice, the vast stride made by amateur artists since the century came in. Our travelling gentlemen and ladies not only sketch what they see, but select and compose with an eye to pictorial effect. Mr. Allan is not on a par with Harding, or Nash, or Roberts; but his views in the Lycian district now attracting so much attention—thanks to the enterprise of Mr. Fellows—do him credit as an artist, besides being welcome as allaying curiosity; we have also seen worse architectural drawings of the antiquities in the Valley of the Nile than some of these before us, signed by names of far more pretension. Mr. Allan's pages, too, are thickly sown with wood-vignettes, many of which are clever and effective. How far the original drawings may have been helped and flattered by the professional hands which have transferred them to zinc and box, we are of course unable to say; but, every allowance made, we prefer the draughtsman to the journalist. Mr. Allan has certainly added another handsome book to the large company which now-a-days beguiles the weariness of the English drawing-

room, and furnishes better topics for conversation than those immortalized by the impatient and eloquent De Staël in her 'Corinne.'

Vizier Ali Khan; or, the Massacre of Benares.
By J. F. Davis, Esq. Murray.

THE writer of this little volume, well known as one of our best Chinese scholars, has detailed, in a few pages, an episode in Indian history too creditable to his father's memory to be allowed to sink into oblivion. In the year 1797, the Governor General of India deposed Vizier Ali Khan, King of Oude, on the alleged ground of illegitimacy, and transferred the kingdom to Saadut Ali. Vizier Ali was permitted to reside at Benares, where he enjoyed a large pension, and was permitted to collect a vast number of retainers. Mr. Davis, who was the Judge at Benares, pointed out the obvious dangers of such an arrangement; but the Resident, Mr. Cherry, disregarded his warnings, and placed unlimited confidence in the protestations of the Mohammedans:—

"The original error of placing the deposed nawaub at Benares, being repeatedly brought to the notice of government, began, towards the conclusion of the first year of his residence there, to excite its serious attention; and Mr. Cherry was at length instructed to convey to Vizier Ali the resolution of the governor-general, Lord Mornington, to remove him to Calcutta. This announcement, as might be expected, fell like a thunder-stroke on one who was engaged in organizing schemes which, if successful, would soon render him independent, if not again a sovereign. To be compelled to reside in the immediate vicinity, and under the supervision of the supreme government, was a death blow to all chances of success from insurrectionary projects. His remonstrances were loud and urgent, but they proved vain. Thus it was that this youth (for he was now only nineteen years of age), by nature of a savage and impetuous temperament, became hurried into the execution of a desperate plot."

On the day appointed for his removal, Vizier Ali, with a large train, went to Mr. Cherry's house under pretence of breakfasting with him, and there murdered that unhappy gentleman and several of his servants. The murderers then proceeded to Mr. Davis's house, who had only time to escape, with his wife and children, to the terraced roof, having no weapon for his protection but a pike or spear:—

"The pike was one of those used by running footmen in India. It was of iron, plated with silver, in rings to give a firmer grasp, rather more than six feet in length, and had a long triangular blade of more than twenty inches, with sharp edges. Finding, when on the terrace, that the lowness of the parapet wall exposed them all to view, and that they were fired at by the insurgents from below, Mrs. Davis was directed, with her two female servants and the children, to sit down near the centre of the terrace, while Mr. Davis took his station on one knee at the trap-door of the stair, waiting for the expected attack. The perpendicular height of the stair was considerable, winding round a central stem. It was of a peculiar construction, supported by four wooden posts, open on all sides, and so narrow as to allow only a single armed man to ascend at a time. It opened at once to the terrace, exactly like a hatchway on board ship, having a light cover of painted canvas stretched on a wooden frame. This opening he allowed to remain uncovered, that he might see what approached from below. In a few minutes, hearing an assailant coming up, he prepared to receive him. When full in view, and within reach with his sword drawn, the ruffian stopped, seeing Mr. Davis on his guard, and addressed him abusively. The only reply was—'The troops are coming from camp;' and at the same time a lunge with the pike, which wounded him in the arm. The enemy disappeared, and Mr. Davis resumed his former position, when presently he observed the room below filled with Vizier Ali's people, and heard some of them coming up stairs. At the first who appeared he again drove his spear, which the assailant avoided by warily withdrawing

his person; but Mr. Davis being by the action fully exposed to view from below, was fired at by the assassins. The spear, by striking the wall, gave the assailant on the stairs an opportunity of seizing the blade end with both his hands; but the blade being triangular, with sharp edges, Mr. Davis freed it in an instant, by dropping the iron shaft on the edge of the hatchway, and applying his whole weight to the extremity, as to a lever. The force with which it was jerked out of the enemy's gripe cut his hands very severely, as was subsequently observed from their bloody prints being left on the breakfast table-cloth below, where he had stanchied them. There was blood likewise on the stairs, and some dropped about the floors of the rooms. Though the present assailant disappeared like his predecessor, the repeated firing from below was discouraging, and Mr. Davis now thought it necessary to draw the hatch on, leaving such an opening at the edge as still admitted of his observing what was going on below. He saw them for some time looking inquisitively up, but not altogether liking the reception that there awaited them, one of the number went out to the verandah of the room, to see if they could get at Mr. Davis from the outside, while no further attempt was made on the staircase."

Mr. Davis kept his assailants at bay for an hour and a half, which afforded time for the soldiers to arrive from General Erskine's camp, and save the lives of the English in Benares. The insurrection was speedily suppressed; Vizier Ali was made prisoner and sent to Fort William, but was subsequently removed to Vellore, where he died.

Three Chapters of Letters relating to the Suppression of Monasteries. Edited from the originals in the British Museum, by Thomas Wright, Esq. Printed for the Camden Society.

IN the Cottonian Library there exist some volumes which are nearly filled with correspondence relating generally to the dissolution of the monasteries. This correspondence shows the means taken to effect the suppression—the accounts given by the crown inquisitors of the state of the religious houses—the modes in which difficulties were to be removed or modified. They have been more or less consulted by Burnet, Strype, Turner, and others who have considered the subject of the Reformation; but interesting as they are, they have never been wholly and fairly published. The present volume offers, it is true, a larger collection than any other, but still leaves the work of publication to be done in a complete and impartial manner. Indeed, Mr. Wright's selections have a partial tendency; his choice being of those letters which make out a case against the monasteries, just as if their state (assuming it to have been as bad as represented) was the chief ground for their suppression, instead of being but one of the many causes which brought about the dissolution of them. Mr. Wright also observes a rigid silence respecting the previous publication of any portions of this correspondence, and we are bound, of course, to infer that he must have been unacquainted with it. He speaks, however, with rather grandiloquent egotism on the subject of his own labours, as though they were the first in the field. "I leave these letters to tell their own story. They throw light on the history of a great event, which changed entirely the face of society in our island—an event which I regard as the greatest blessing conferred by Providence upon this country since the first introduction of the Christian religion. I will not at present enter into the history of this revolution, but leave the documents for others to comment upon. I have suppressed nothing, for I believe that they contain nothing which is untrue." We presume Mr. Wright does not call omission "suppression," when he omits—no doubt accidentally—those letters which seem to show that other motives besides monkish corruption led to the dissolution

of the monasteries, and that means not over nice or legitimate were used to bring about that event. It is remarkable, for instance, that Mr. Wright should have overlooked letters in the very volume ('Cleopatra,' C. iv.) from which he extracts so largely, which show, to some extent, the crown influence which was brought to bear upon the parliamentary elections (e. g. at pp. 176, 178); and that whilst he gives us so much about the old monastic establishments, he should not have given us Archbishop Cranmer's very remarkable letter respecting Christ Church, Canterbury, at folio 302. It did not, perhaps, tally with the opinions Mr. Wright shadows forth in his short preface, to let the reader know how Cranmer considered that the "sect of Prebendaries have not only spent their time in much idleness, and their substance in superfluous belly cheer," and that he thought "it not to be a convenient state or degree to be maintained and established; considering, first, that commonly a prebendary is neither a learner nor teacher, but a good viander." Mr. Wright prints several letters relating to the Charterhouse, but he omits "an order" which enters minutely into the sort of persuasions and threats which were employed to induce the monasteries to surrender themselves. This order directs, that if the visitors "found any so obstinate that in no wise they will be reformed, then to commit them to prison till the Council may take some other directions for them; and they that will be reformed, to sever them from the company of the obstinate, and to be gently handled to cause them to utter the secrets and mischiefs used among them." No specimens appear to be given of Cromwell's discreet and cautious advice that the people may be taught the truth, and yet not "charged at the beginning with over many novelties, the publication whereof, unless the same be tempered and qualified with much wisdom, do rather breed contention, division, and contrariety in opinion."

Mr. Wright also prints the brief memoranda drawn by Henry the Eighth himself for the establishment of new bishopricks, seemingly unconscious of its prior publication in Strype (vol. i. part 2, p. 406), and that even a *fac-simile* had been given in a volume entitled 'Henry the Eighth's Scheme of Bishopricks,' printed from a MS. among the Augmentation Office records, and published in 1838, which same volume also contains several of the most remarkable letters given in the present volume (see *Athen.* No. 602). Mr. Wright's volume ought to have been entitled, 'Some Extracts Collected from the Prosecutors' Evidence, in order to make out a Case against the Monasteries.' But even in this light, it is a meagre and imperfect selection; and on that very account of little or no importance as materials of English History. It proves, besides, that Mr. Wright does not possess the requisite impartiality for collecting evidence of the history of the dissolution of the monasteries; for it is a most puerile and narrow view of that important event, to suppose that the state of the religious houses was the main cause of their suppression.

The earlier letters in this collection exhibit the struggle between the "new and the old religion," while, as yet, Henry had not made up his mind which he should take into his royal favour. We have Barlow (afterwards bishop of St. Asaph and St. David's) deprecating the King's wrath for having, "thro the fende's instigation," printed sundry tracts reflecting on holy church, "dysallowynge the masse, denying purgatorie, with sclauderous infamy of the pope, and lorde cardinal," and then, within two years after, boasting, "wyth no small bodile daunger, agens Antichrist and all his confederat adherents, sincerely to preche the gospele," and begging "ayde, howbeit no farder than the verity of

Scripture will justify my cause"; professing that all he seeks for is the honour of God! Then we have a curious letter of the Commissioners at Bristol, detailing their difficulties as to Latimer, and "his new manner of preaching," and Hubbardine and "his olde manner of preaching," and praying the aid of Cromwell to determine which of them should be permitted to go on; while the Holy Maid of Kent and her visions, as well as the notable ones vouchsafed to "John Darly, monke of the Charterhous," and "Dr. Crewkherne," vividly show the agitation and anxieties of men's minds at this unsettled period.

The following is an amusing specimen of a reformer's sermon;—no wonder the citizens flocked to Paul's Cross; for when Latimer preached, they seem to have been sure of entertainment:—

"On Sondaye last the byshope of Worcetre (Latimer) preached at Paulis Crosse, and he saide that byshopis, abbatis, prioris, parsonis, cannonis resident, pristia, and all, were stronge thevis, ye dukis, lordis, and all; the kyng, quod he, made a marvelles good acte of parliament that certayne men sholde sowe every of theym ij. acres of henge, but it were all to litle, were it so moche more, to hange the thevis that be in England. Byshopis, abbatis, with soche other, shold not have so many servautes, nor so many dysshes, but to goo to their first foundation, and kepe hospitalytie to fede the nedye people, not jolye felowis with goldyn chaynes and velvet gownys, ne let theym notis come into the howis of religioun for repaste; let theym call, knave byshope, knave abbat, knave prior, yet fede non of theym all, nor their horses, nor their doggis, nor ye[t] sett men at libertye; also to ete fleshe and whet mete in Lent, so that it be don without hurtyng of weke consciences, and without sedition, and lykewise on Frydaye and all dayes."

This, from the same letter, is characteristic both of the king and his servile parliament:—

"On Saterdaye in the Ymbre weke the kynges grace came in amonge the burgis of the parliament, and delyvered theym a bille, and bade theym loke upon it and waye it in conscience, for he wold not, he saide, have theym passe on it nor on any other thing because his grace gevth in the bill, but they to see yf it be for a comyn wele to his subjectis, and have an eye thereward. And on Wedynsdaye next he will be there agayne to here there myndes."

No doubt, "on Wedynsdaye," the bill passed unanimously.

We have next some letters of Bedyll, and Layton, sent on "a reforming visitation;" but in reality as the monks said, "as spies, to spy out the land," showing how "I handled Whitford in the Garden, both with faire wordes and with foule;" how "one Mathew, a lay brother upon hope of libertye is reformed"—a questionable reformation—and how the ladies of Syon "wer muche comforted," because my lord of London, and the confessor also, "take it on the perile of their soules, thatte the ladys ought by Godes law to consent to the Kinges title"—a curious source of comfort.

When the destruction of the larger monasteries was feared, the abbot of Feversham reminds Cromwell of the many debts owing by the monastery—debts necessarily incurred in consequence of the "dyvers and many greate sommes of money which we have payd and lent unto the kynges highnes." It is probable, indeed, that the king's debts to the larger monasteries formed an additional reason for their suppression. The reader need scarcely be told that the abbey was destroyed, and the bones of the founder—a "noble and victorious pryncce, and one of the Kynges most noble progenytours," together with those of "his deere and welbelovyd quene, and also the pryncce his sonne"—actually cast into the sea.

In the second part, we have the proceedings of the commissioners in suppressing the smaller houses; most of them—as a matter of course—

being the abodes of every kind of vice. Of a few, however, favourable mention is made:—

"Catesby we flounde in very perfett order, the priores a sure, wyse, discrete, and very religious woman, with ix. nunnys under her obedyence as religious and devoute and with as good obedyence as we have in tyme past seen or belyke shall see. The seid howse standyth in sueche a quarter muche to the relieff off the kynges people, and his graces pore subjectes their lykewyse mooche relewed, as by the reporte of dyvers worschypfulles nere therunto adjoyning as of alle other yt ys to us openly declared. Wherefore yf yt shulde please the kynges highnesse to have any remore that eny suche religious house shall stande, we thynke his grace cannot appoynt eny house more mete to shewe his most gracious charite and piety one than one the said howse of Catesby."

Here is a recommendation from and of the Commissioners of Woolstrop Priory in Leicester-shire:—

"In the flavour of the howse Wols[trope], the governour wherof is a vere good husband for the howse, and welbelovyd of all thenhabitantes therunto adjoyning, a right honest man, havyn vij. religious persons beyng prestes of right good conversacion and lyvyn religiously, havyn such qualites of vertu as we have nott flound the like in no place; for ther ys nott oon religious person thear but that the can and dothe use eyther inbrotheryn, wrytyng bookes, with verey flayre haund, makyngh their own garnementes, karvyngh, payntyngh, or grafyngh [engraving.] The howse without any scandre or evyll flume, and stonds in a wast grownde verey solitarie, keepyn suche hospitalite that except by synguler good provision itt coud natt be meyntheynd with halfe so muche landes more as they may spend, suche a nombre of the poure inhabitantes nye therunto dayly relewyd, that we have nott sene the like, havyngh no more landes than they have."

The following gives a pleasing exhibition of a female convent, and its most valuable appendage, the school:—

"We have surveyed the monasterye or nonnery of Pollesworth in the countye of Warwike, wherin ys an abbas namyd dame Alice Fitzherbert, of the age of lx. yeres, a very sadde, discrete, and religious woman, and hath byn heed and governour their xxvij. yeres, and in the same howse under her rule ar xij. vertuous and religious nonnes, and of good conversacion as farr as we can here or perceyve, as well by our examinacions as by the open flume and report of all the cuntry, and never one of the nonnes thar will levey nor forsake their habite and relygion. Wherefore in our opyneons, yf it myght so stande with your lordships pleasure, ye mought doo a right good and meryetorous dede to be a medytour to the kynges highnes for the said house to stande and remaine unsuppressed; for, as we thinke, ye shall not speke in the preferment of a better nonnery nor of better women. And in the towne of Pollesworth ar xliij. tenementes, and never a plough but one, the resydue be artifycers, laborers, and vitellers, and lyve in effect by the said house, and the repayre and resorte thar ys made to the gentylmens childern and sūd-journeutes that ther doo lif to the nombre sometyme of xxxiij., and sometyme xliij. and moo, that their be right veruously brought upp."

A curious letter respecting Walsingham occurs just before:—

"It maye please your good lordshipe to be advertised that sir Thomas Lestrangle and Mr. Hoges, accordinge unto the sequestratyon delegate unto them, have ben at Walsingham and ther sequestered all suche monney, plat, juelles, and stuff, as ther wasse inventyd and founde. Emoung other thinges the same sir Thomas Lestrangle and Mr. Hoges dyd ther fynd a secreete prevye place within the howse, where no channon nor onnye other of the howse dyd ever enter, as they saye, in wiche there were instreumentes, pottes, belowes, flyes of suche strange colers as the lick non of us had seene, with poyssies, and other thinges to sorte, and denyd [counterfeit] gould and sylver, nothing ther wantinge that should belonge to the arte of multiplyng."

Alchemical studies were pursued with intense eagerness in the cloister; and the reluctance with which many a monk quitted his convent,

probably arose from his being compelled to leave behind him, like the prior of Bath:—

"Our stone, our medicine, our elixir, and all, which, when the Abbey was suppressed, he hid in a wall. And when perhaps, he again visited the place by stealth, it might be only to find, like the prior of Bath and like the monks of Walsingham, that his carefully hoarded treasure had been reft away."

A letter from Sir William Bassett soon after occurs, boasting, in the very spirit of John Dow-sing, how "I did nott only deface the tabernacles and placis wher they dyd stande, butt also dyd take away" the crosses and hangings, and that furthermore, "I have lokkyd upp and sealdy the bathys and welles at Buxtons, thatt non schall enter to wasche them, tyll yowre lordschypis pleasure be knowne." Then the Commissioners write, how that at St. Edmondsbury "we founde a riche shryne, very comberous to deface;" and also spoil in gold and silver to the value of 5000 marks! This is followed by notices of the suppression and spoil of Furness Abbey, and many others in the northern and midland counties.

In the midst of these accounts of wholesale spoliation come two letters, showing how difficult it was for those who wished to follow "the Kynges commandment in al thynges," to do so. The first is from one Tyrel, pointing out the enormities of his vicar, who, understanding that the King allowed marriage to priests, forthwith brought home a wife and children. The second is from a John Foster, whose alacrity in turning away his wife, ought to have entitled him to the monarch's especial favour:—

"For I as then beyng a presste have accomplechyd maryage, nothyng pretending but as an obedyent subject; for yf the kyngys grace could have founde yt lauffall that prestys might have byn maryd, they wold have byn to the crowne dubbyll and dubbyll faythfull; furste yn love, secondly for fere that the byschope of Rome schuld sette yn hys powre unto ther desolacyon. But now by the noyse of the peupull I perceyve I have dunne amysse, which saythe that the kyngys erudite jugement with all hys counceill temperall and spyrytuall hathe stableschyd a contrary order, that all prestys schalbe separat by a day; with which order I have contentyd my selfe, and as sone as I herde yt to be tru I sentt the woman to her frendys iij. score myls from me, and spedely and with all celerite I have resortyd hether to desyre the kyngys hyghtnes for his favour and absolucion for my amysse doyngh, prayng and besechyngh your lordschypys gracyous cumfort for the optaynyng of hys gracyous pardon."

We soon return to the "takynghs doune, and defacyngs" of the Commissioners. Leicester Abbey is as yet "undefacyd," but an inventory is made, and the bells alone are valued as old metal, at 88l. Jorvaux is stripped of its lead, "whych amounteth to eighteen score and five foders," and is only left standing, because the days being short "it wolde be double charges" to pull it down! Then Southwell informs the all-powerful minister, that, at Boxley, "we have practised with the pore men for their pencions, as easily to the kynges charge and as moche to his graces honor, as we cowde devyce;" and then follows the notice of the destruction of the splendid abbey at Lewes:—

"I advertised your lordshyp of the lengthe and greatenes of this church, and how we had begon to pull the hole doune to the ground, and what manner and fashion they used in pulling it down. I told your lordshyp of a voute on the ryghte syde of the hyghe altare, that was borne up with fower greaute pillars, having about it v. chappelles, which be compased in with the walles lxx. stokes (?) of length, that, is fete cex. All this is down a Thursday and Fryday last. Now we ar pluckyng down an higher voute, borne up by fower thicke and grose pillars, xliij. fote fro syde to syde, about in circumference xlv. fote. This shall doune for our second worke. As it goth forward I woll advise your lordshyp from tyme to tyme, and that your lordshyp may knowe with

how many men we have don thys, we brougnt from London xvij. persons, 3 carpentars, 2 smythes, 2 plum-mars, and on that kepith the fornace. Every of these attendith to hys own office: x. of them hewed the wallis abowte, amonge the which ther were 3 carpentars: theise made proctes to undersette wher the other cutte away, thother brake and cutte the waules. These ar men exercised moch better then the men that we fynd here in the contrey. Wherfor we must both have no men, and other thinges also, that we have nede of, all the which I woll within thys ij. or thre dayes tell your lordshyp by mouthe. A Tuesday they began to cast the ledde, and it shalbe don with such diligence and sayving as may be, so that our trust is your lordshyp shall be moch satisfied with that we do."

We should hope, that after such specimens of wanton and rapacious destruction committed—not in the fury of religious zeal, nor by rude soldiers, like John Dowling, but by connivance of "the Kynges grace," and under the express direction of his ministers, that we shall hear somewhat less abuse of the parliament soldiers, who seem to have been considered as the scape-goats on whom might be laid every injury done to our beautiful middle-age structures.

Choice plate we find on occasions specifically appropriated to the King's use. At Twynham, Christchurch—

"We founde the prior a very honest conformable person, and the howse well furnyschide with juellys and plate, wherof some be mete for the kynges majestie is use, as a lillit chalyis of golde, a gudly lardge crosse dable gilt with the foote garnyschyd with stone and perle, two gudly basons dable gilt having the kynges armys well inamyld, a gudly greet pyxe for the sacrament dable gilt; and ther be also other thinges of sylver right honest and of gudde valwer, as well for the church use as for the table, reservyd and kept to the kynges use. In thys church we founde a chapele and monument curiously made of Cane stone, preparyd by the late mother of Raynolde Pole for herre buriall, wiche we have causyd to be defacyd and all the armys and badgis clerly to be delete."

This was the monument of the aged Countess of Salisbury, so iniquitously beheaded by Henry. Subsequently we have petitions from the neighbouring gentry, for lands, leases, and advowsons, and the volume closes with extracts from the papers of a worthy named Scudamore, which are chiefly valuable, as showing how every class joined in the spoliation of the monasteries. The letters, thanking him for favours received, whether these be "the pains, and labours taken about the survey of Caneham," or "for my two baked salmons" are curious enough, but the most curious documents are the inventories of church goods, and materials, and the prices at which they were sold—truly it was a time for "good pen orts." Carved oak seats of an abbey church sold for 6d. ! an alabaster table for 2s. 8d., and an image for 6d. ! Then follow "olde bookes and a coffer," 2s., "olde bokes in the vestry"—splendid missals and altar books—"solde to Robert Dorrington for 8d. ! ! The following, the church of the Grey Friars, at Stafford, is a capital miscellaneous lot, and cheap indeed:—

"Buydyngs.—Item, sold to Jamys Leuson esquire, Thomas Picto, and Richard Warde, all the tyle, shyngle, tymber, stone, glasse and iron, one marble grave stone, the pavemetes of the church, quyer, and chapelles, with rode lute, the pectures of Cryst, Mary, and Johan, beyng in the church and chauncell of the Austen Fryers, besides the towne of Stafford, surrendryd with all other superfluous edyfices and buydynges within the preeynct of the seyd Fryers, to be takyn downe, defneyd, and carryed away by the seyd Loveson, Picto, and Ward, at there owne proper costes and charges, and to pay for all the premysses to the kyng and hys heyres, successors and assignes, 28l. 8s. 4d."

We cannot take leave of this work, without a word of friendly warning to the Council of the Camden Society. The Society was established for the purpose of perpetuating whatever was considered valuable as materials towards our civil, ecclesiastic, or literary history, and not for the promulgation of opinion. It was therefore welcomed by all parties, and includes per-

sons of every variety of religious denomination; and we gratefully remember that the most interesting work which has emanated from the Society, the *Cronica Jocelini de Brakelonda*, was edited by a Catholic gentleman, the late Mr. Rokewood. Yet the editor of the volume before us, instead of confining himself to a careful revision of the text, and the addition of such notes as were required for explanation or illustration, babbles away in the Preface, about the "crimes" of the monks, "the demoralizing effects of the popish system of confession and absolution," and so forth, as if he were lecturing the boys and girls at a Sunday school. That this is discreditable to Mr. Wright, is of little consequence—it is discreditable to the Council which permitted such a Preface to appear, and must be injurious to the Society.

Griselda: a Dramatic Poem. Translated from the German of F. Halm, by Q. E. D. Smith, Elder & Co.

Who Q. E. D. is we have not the slightest notion; he remains among the things yet to be sensibly demonstrated. One thing, however, he has demonstrated for us, not mathematically, but poetically,—namely, that it is possible for a man to translate an elegant German poem in an elegant style, such as shall be transparent and readable.

We have here the old Chaucerian, and Petrarchian, and Boccaccian story of the patient Griselda recast, and set in the age of Arthur and his knights, with every romantic appliance that a poetic fancy can bring into play and bearing on an attractive theme. Perhaps there is no reader of poetry who has not felt the want of adequate motive for the conduct of her despotic lord, as an important drawback from the satisfaction to be derived from Griselda's pathetic story. Friedrich Halm has contrived to supply the want in a manner equally ingenious and pleasing.

He presents us, in the first act, with King Arthur's court in the city of Caerleon. In a richly adorned and brightly illuminated saloon, at a royal festival, Arthur, with his knights and ladies gorgeously attired, attended by servants, and pages, and seneschal, disport themselves in feast and converse, making love, doing the gallant, and uttering jests of infinite variety. There, too, are Tristan the Wise and Percival of Wales. The latter is the husband of Griselda. Lancelot has whispered his soft nothings in the ear of the Queen Ginevra, and her maids of honour have frankly accepted the amorous offers of chivalric lovers, when her majesty's attention is attracted towards the person of Percival, who, scornful as it would seem to grace by courtly dress the festal occasion, is rudely attired in bear-skin. To her questions, she receives for information, that "since home he led his bride, he has passed three years in forest solitudes." The queen's curiosity is raised about the lady, of whom nothing is known; whereupon follows a scene which we would willingly, but for its length, extract, in which Percival tells his whole course of wooing. Happening to say, while praising his wife,—

I have seen many women, ne'er a better!
What matter, if she be a collier's child,
Or have the blood of nobles in her veins?—

the suggestion of her being "a collier's child," so tickles the fancy of the queen and her maidens, that they frequently interrupt his story, to have their joke aside, and then returning to him, beg him to proceed. This conduct naturally irritates Percival; he is evidently being laughed at, and his rising passion prompts him to resent it. Lancelot demands satisfaction for the insult done to the queen, and the court is all in confusion, when Arthur re-enters. The magnani-

mous monarch wishes to hold evenly the balance of justice; but though he perceives plainly enough that "forgiveness on either side is needless," yet he cannot help feeling that "the crown demands atonement." This, however, Percival refuses to make, by retracting his words. Meanwhile the queen is boiling over with wrath and indignation, but at last is reduced to calmness by a sudden scheme of subtle malice which she conceives. This part of the scene we must extract. Arthur says—

Only recall thy words!

Per.

Recall them! No!

Never!

K. Arthur. Now, by my oath, thou shalt recall them!

Per. And, by my oath, the heavens shall sooner fall.

Gin. (after some minutes' thought). My lord and king,

permit me! Let her hand,

Who tied the tangled knot, unloose it now!

You shall not, Percival, recall your words,

And I will kneel before the collier's child.

Per. What is't you say?

Lancelot. Incredible!

Ellinor. She raves!

K. Arthur. Ginevra, are you jesting?

Ginevra. Hear me out!

I kneel, Sir Knight, before the collier's child,

If you can prove your wife to be indeed

So virtuous, so faithful, and so tender,

So to yourself and to your will submit,

That, were rank measured by desert alone,

She were the queen, and wore the crown of England.

If you prove this, then will I kneel before her.

Per. You will!

Gin. I will, I will!

K. Arthur. Sir Percival,

Should dubious contest thus decide a strife

Which one repentant word might end with ease?

Per. (hastily). What are the proofs then, Queen, which

you demand?

Gin. First I require that from your wife you ask

Her child, her son, feigning to give him up

To your liege lord, who reprobrates your choice,

Disowns its offspring, and, if you refuse,

Threatens the Church's thunders on your head.

Per. She loves her child, loves it with all her heart,

But me she loves yet more! She'd give her life,

She'd give her child for me! Recall my words?

What farther, Queen?

Gin. And farther, Sir, I ask,

That in the sight of your assembled vassals,

In open presence, you cast out your wife,

And send her from you—poor, forlorn, and naked;

As poor, forlorn, and naked, you received her.

Per. And farther, Queen?

Gin. But she, how deep soe'er

The blows you strike may sink into her heart,

She in her bosom shall retain for you

The same affection, nor exchange her love

For hate, her patient sweetness of endurance

For bitterness, but in her deepest grief

Shall cling to you with more devoted love

Than when you first embraced her as a bride.

Per. And then?

Gin. Then kneels Ginevra to Griselda!

But if she fall, if from the fiery trial

She come not forth unchanged as purest gold,

Then at my feet Sir Percival must kneel!

Per. Sooner the north pole shall the south pole kiss!

Percival, however, accepts the challenge; and the action of the play commences.

Griselda has already had something to bear from Percival. Her father, for instance, having behaved too independently in the castle of Pendennys, had been shown over the threshold by the offended knight. This Griselda had borne patiently; not so her father, who, besides, was inflamed to great anger, by what seemed to him her consenting submission to the outrage. Such is the state of things when the trial to which she is destined awaits her. Her husband enters, with two knights, Gawin and Tristan:—

Per. Griselda!

Gris. (rushes towards him). Percival! Thou art returned!

Once more I see thee, dearest Percival!

Per. How farrest thou, Griselda?

Gris. (in Percival's arms). Percival!

Thou'rt mine once more! Thou'st been so long away!

For three long days! Thou hast not thought of me,

But paid thy court unto the ladies yonder!

No? Hast thou not? Now thou must never leave me,

Never again! Come now, another kiss!

Oh, I am happy on thy breast, so happy!

My Percival, my lord, my wealth, my husband!

Per. But see, Griselda!—

Gris. And what thou hast lost!

Just think, our Athelstan, the darling fellow!

Without his leading strings, the boy ran down

The hall's whole length, and never stumbled once!

Old Allan almost wept for joy! And think!

My doves are fledged! But I was sorrowful,

And anxious, and unhappy, not alone

Because thou wast not with me; other things

Troubled, annoyed me! But now let us see

If thou thought'st of the mother and her child;
Where are the pretty things thou'st brought for us
From the king's feast? Nothing? Didst thou forget?
Thou naughty father!

Per. But, Griselda, see,
I bring you visitors! Come, bid them welcome!
Brave knights, companions of the table round,
And worthy friends. Griselda, do you hear?
Gris. (blushed and blushing). I saw him only, noble Sirs,
forgive me!

Tristan. Nay, we entreat, let not our presence here
Sadden the joys of meeting, or embitter
This happy moment's fullness of delight.

Per. Come, Tristan, let fine words alone! You're welcome,
For that I pledge my word. Is it not so,
Griselda? Speak!

Gris. Assuredly, my lords!

Subsequently, Percival justifies to himself
the mode in which he is compelled to treat her:

And if I wound her, where is then the harm?
A painful dream makes the awaking glad.
What if my fancy, if my will and pleasure
Urged me with fasts to mortify my body,
With cruel stripes to lacerate my back,
To stab my hand, who then could blame me, who?
Griselda is my wife, flesh of my flesh,
Bone of my bone.

The scene in which she gives up the child is
beautifully managed. The poet then passes
into a psychologist, and shows Percival yield-
ing to the suggestion of circumstances, and
becoming himself desirous to test his wife's
affection:—

I try my charger, ere I trust to him,
I try my buckler's weight, my weapon's temper,
And never tried my wife?—
Shall then a phantom thus disturb the joy
Of gazing down into her spirit's depths,
Seeing my image in its spotless mirror,
My image only, and no other near it,
Her mind so wholly unto me devoted,
That my breath moves it, and my glances shake,
That at the bending of my brows it trembles,
That in my will alone it feels and lives,
That I'm indeed its all upon this earth,
Its lord, its king, its destiny, its god?
For there can be in love nor mean nor bounds,
Nor more nor less; 'tis indivisible;
And is one grain to the full measure wanting,
One atom only, it is love no longer!
Shall I cling weakly to the Possible,
When by this trial I shall grasp the Real?
When I could revel in full certainty,
Shall empty confidence alone content me?
Truly it is a nothing which torments me!

The scene in which Percival repudiates his
wife, and the revulsion of feeling expressed by
him after her departure, are powerful; and have
some true dramatic points. But the queen not
being yet satisfied, a further trial awaits Griselda.
Percival must implore protection as an out-
lawed man from his injured and banished wife.
Meanwhile poor Griselda has sought her old
blind father, to be spurned and rejected with
disdain and indignation. Notwithstanding all
this, she shows no resentment, but saves her
husband at her own proper peril. Having tri-
umphed over all difficulties, nothing remains
but that she should receive the homage of the
queen.

Here the drama should have ended. But it
does not end here; and we have nothing to re-
cord beyond this point but feebleness and failure.
Percival is introduced reasoning upon the facts,
instead of being all-impatient for a re-union
with his injured wife; and when the time of
explanation comes, has nothing better to say
than that the severe trial to which she had been
subjected had all been proposed and maintained
in sport. The patient Griselda hearing this, is
no longer patient; and with great justice leaves
the heartless husband to solitary remorse. Not
so any of the old legends end. They propose
to present a picture of the Trial and Triumph
of Patience, and work in the spirit of the ideal.
F. Halm has fallen below this; and in the en-
deavour to produce what he thought a more
natural dénouement, has at once sacrificed the
unity of the tradition and the obvious principles
of the dramatic art. How differently would
Göthe or Schiller have treated the subject! We
fear there is too much of Kotzebue in Halm.

Hydropathy, &c. By E. Johnson, M.D. Simp-
kin & Marshall.—*The Hand-Book of Hy-
dropathy.* By Dr. J. Weiss. Madden & Co.

The author of the 'Nuces Philosophicæ' is, as
we have said, a clever man; but we did not add,
as we might have done, "a little crochety."
The occasions for the latter remark were too
remotely connected with the subject then in
hand to require its enunciation; but the volume
now before us has brought forward the defect
too prominently to admit of further silence.

In comparing the two works, we are led back
to our recollection of Friar Bungay, who, hav-
ing got possession of an invaluable discovery,
could make no better use of it than to boil his
eggs. In the 'Nuces Philosophicæ' Dr. John-
son has possessed himself of the great secret of
metaphysical errors, and should be perfectly at
home in dealing with obstructions of all sorts;
but, as it seems to us, he is less capable than
might have been supposed to handle, with effect,
his own weapon. 'Hydropathy' is an attempt
to graft the science of the cold water cure upon
Liebig's chemical doctrines, and the theories of
Dr. Billings; but it deals in terms of such lati-
tudinarian flexibility, as, in the way they are
employed, fits them for any conclusions an
author may preconceive. The consequence is,
that the Doctor blows hot and cold, sometimes
in the same page, and, as we think, even in
his Preface. With all this, we must admit that
Dr. Johnson writes in an honest spirit, and has
candidly furnished his readers with the means
of testing his enthusiasm, and giving to his
statements their proper value; but his book
leaves the subject very nearly where it was
before.

As to Hydropathy itself, we must be excused
for the doubts we entertain of the *soi-disant*
"facts" brought forward in its favour by the
Claridges and the Priessnitzes, or by their mys-
tified followers, all alike destitute of the neces-
sary science to direct their observations. We
hesitate, indeed, to take upon trust even Dr.
Johnson's lengthy list of diseases coming within
the circle of hydropathic treatment.

Let us not, however, be mistaken: we still
hold that the regulation of temperature is a
powerful curative instrument; and we only fear,
that between honest enthusiasm and downright
quackery, its uses will be undervalued in the
melancholy proofs that will be afforded of its
abuse. We still think that there is in "the sys-
tem" little of good that is at all new; and little
that is new, which will be productive of pure
good. Some details of practice will, however,
infallibly be illustrated during the excitement;
and, on this account, we recommend the subject
to a watchful supervision of the scientific prac-
titioner.

List of New Books.—Contemplations on the Solar System,
by J. P. Nichol, L.L.D., 2nd edit., post 8vo. 10s. 6d.—Nichol's
Architecture of the Heavens, 4th edit., post 8vo. 10s. 6d. cl.—
The Edinburgh Cabinet Library, Vol. XXXVI. 'The
United States of America,' Vol. II, 12mo. 5s. cl.—Campbell's
Specimens of the British Poets, new edit., royal 8vo. 15s. cl.—
Life, Letters, and Journals of Lord Byron, complete in
1 vol. new edit., royal 8vo. 15s. cl.—Collier's Edition of
Shakespeare, Vol. I., containing Life, &c., and completing
the Work, 8vo. 12s. cl.—The Complete Works of Venerable
Bede in the Original Latin, with English Translation and
Life, by Rev. J. A. Giles, 6 vols. 8vo. 3s. cl.—Sketches of
Irish History, with a Preface, by Charlotte Elizabeth, 12mo.
3s. 6d. cl.—Wardlaw on the Atonement of Christ, new edit.,
fc. 8vo. 3s. 6d. cl.—The Christian's Walk with God, 18mo. 1s.
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Persons, 12mo. 4s. cl.—The Pelter and Candour in the
Morning and Evening Services, divided and pointed for
Chanting, by J. Calvert, 12mo. 4s. 6d. cl.—The Boy's Own
Book, 21st edit., square, 6s. cl., 8s. mor.—A Practical Treatise
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The Writing Desk, 18mo. 2s. cl.—Chronicles of the Seasons,
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ments, by G. Francis, 8vo. 3s. cl.—Wilmoit's Tribute to Hy-

dropathy, 2nd edit., 32mo. 2s. cl. swd.—A Treatise on Mental
Freedom, by William Cairns, 8vo. 12s. cl.—The Tree-Liber,
or a new Method of Transplanting Forest Trees, by Col. G.
Greenwood, 8vo. 7s. cl.—Handbook of Heraldry, 3rd edit.,
32mo. 1s. cl. swd.—Clarke's English Helicon, American
Series, Vol. III. 'The Buccaneers and other Poems,' by R.
H. Dana, 32mo. 1s. swd.—The Chinese War, by Lieut. Ouch-
terlony, 8vo. 25s. cl.—Honour as a Tale, 1 vol. post 8vo. 10s.
6d. bds.—The Gleaner, by Mrs. Parkerson, 2 vols. post 8vo.
21s. cl.

FOREIGN CORRESPONDENCE.

Hong Kong, China, September, 1843.

A short account of Hong Kong will probably
have some interest for your readers. It is now pretty
generally known, that it is one of the larger islands
of that group near the mouth of the River Tigris,
which leads up to Canton. In size, it is about eight
miles from east to west, and the widest part is not
more than six miles; but it is very irregular, the land
jutting boldly out here and there, forming a succession
of headlands and bays. Imagine, then, an island con-
siderably longer than broad, perfectly mountainous,
and sloping in a rugged manner to the sea; having
here and there, almost at equal distances, all along
the coast, deep ravines, which extend from the tops of
the mountains, and gradually become deeper and
wider as they approach the sea. Immense blocks
of stone (granite) are in these valleys, or ravines, which
have either been bared by the rapid currents of water,
or which have tumbled into them from the mountain
sides at some former period. In each of these
ravines there is abundance of excellent water, flowing
at all seasons of the year: and hence the poetical
name which the Chinese choose to give this island—
Hong Kong, the island of fragrant streams. During
the wet season (for it rains in torrents then) these little
streams become very soon swollen, and then rush
down from the mountains with a velocity which
sweeps everything before it.

From the description, you will readily imagine
there is very little flat ground capable of cultivation
on the island. Indeed, the only place of any size, is
a small valley, of a few acres in extent, lying to the
eastward of the town of Victoria, called "Wang-nai-
chung" by the Chinese, and sometimes the "Happy
Valley" by the English; and here we have numerous
small gardens and paddy fields, very well managed by
the inhabitants.

The principal Chinese towns on the island, are
Little Hong Kong and Chickchow, both of which are
on the south side: at the latter there is now an ex-
tensive military station for English troops. The town
of Victoria, as it is now called, is built, and building,
on the north side, all along the shores of the Bay.
The houses are planned in the most irregular manner;
but this is, perhaps, not of much consequence; at least,
not so much as to have them built in a safe and sub-
stantial way. But you will be astonished when I tell
you that, in almost all instances, the Chinamen build
the bricks all one way, without a single tile crossways;
so that they of course frequently tumble down,
even before the building is finished. Architects, how-
ever, are now out here, who will see that the houses
are built in a more substantial manner. Already
there are hundreds of excellent Chinese shops opened
in the town, containing many articles as good as one
can find in Canton, although, I think, generally
higher in price. There is also a good market-place,
abundantly supplied with its various commodities,
particularly fowls, fruit, and vegetables. A firm,
broader has been made all along the shore, form-
ing the principal street of the town; and various
other roads, of lesser note, have been made in different
parts of the island, by the Government, for the recrea-
tion of the inhabitants. There are various public
buildings worthy of notice; for example, the Medical
Missionary Hospital, the Morrisonian Education
Society's House, the Roman Catholic Church, Gov-
ernment House, &c. It is worthy of remark, perhaps,
that while the Roman Catholics have a splendid
chapel, the English Episcopal Church is a mat shed.

The Bay is a fine one, completely sheltered by the
mountains of Hong Kong on the south, and those of
Cowloon on the opposite shores; the anchorage is
excellent, and ships can ride here in safety during the
strongest gales. I am sorry to inform you that I can-
not add to all these things that the place is healthy,
for most certainly it is very much the reverse. Fever
prevails to a great extent during the hot season, and
it is extremely fatal. Those who are seized generally

ty to Macao, which is considered much more healthy. The inhabitants of Macao, who generally look with a jealous eye upon Hong Kong, say they are astonished if they see any one coming from that place without his head being shaved. The south side of the island is comparatively healthy, and there are certain parts of the north much more so than others; but that part near the west end of the Bay called West Point, and the valley of Wang-nai-chung, before mentioned, seem to be most unhealthy. It may be possible to improve such places, to a certain extent, by draining, and by removing the rice fields, but I fear the principal cause can never be got rid of, which I believe to be the situation of the town—on the north side of the hills, and sheltered from the breeze of the south-west monsoon. During the hot season, when we want the refreshing breeze, the hills prevent it from reaching us; and when the cold season comes, we have enough of the north wind when we could dispense with it. I cannot help thinking, with many others here, that the opposite shores of Cowloon would have been by far the best place for the English town; the ground is comparatively level and fertile, which would have given the inhabitants an opportunity of having gardens and promenades, while it would have combined all the advantages of Macao, by being fully exposed to the refreshing breeze of the south-west monsoon.

Throughout all my wanderings in the island, I found the inhabitants not only perfectly harmless, but particularly civil and kind. I have visited their glens and their mountains—have stumbled on their villages and towns—and from all the intercourse which I have had with them, I am bound to give them this character. But I always make it a rule to put no temptation in their way; and at the same time, while I showed by my deportment that I wished to be friendly, I always had the means of defending myself, should I happen to be attacked. I believe that the Chinese, in the Canton province particularly, where they have had much intercourse with foreigners, are generally deceitful, and not to be depended upon; at least, they bear this character here. Hong Kong swarms with thieves, and the more wealthy of the inhabitants find it absolutely necessary to keep a private watchman walking all night round their premises, to prevent them from being broken into; and this independent of the regular police. Pirates swarm all about the islands near the mouth of the Canton river; and Lorchas which leave Hong Kong or Macao with passengers and cargo, are frequently cut off: a most melancholy case of this kind happened lately, when a doctor belonging to one of the regiments here was murdered. I can assure you, from experience, that one does not sleep very soundly on board of a vessel of this kind, in a dark night, amongst the islands between Macao and Hong Kong.

The Chinese in this part of the country are particularly independent, and are rendered more so by the English who reside here. A boatman who would not make a dollar in a fortnight amongst his countrymen, thinks nothing of demanding this sum for rowing you with your luggage from the ship to the shore; and as his clothing and food are comparatively cheap, a sum of this kind makes him quite independent for a long time. In fact, the Chinese, in their dealings with the English, seem to think as little of dollars as we do of shillings at home. R. F.

OUR WEEKLY GOSSIP.

A general subscription is proposed, and has been started at Bristol with great spirit, for the purpose of expressing the obligation of the country to Rowland Hill, the author of the reduced postage. It has been well observed, that if only the value of a single postage stamp be contributed by every person who has experienced the advantage of that measure, a testimonial of the nation's gratitude will be insured, worthy of Mr. Hill's acceptance.

The Vice-Chancellor of Cambridge has announced to the members of the Senate that a proposal has been made by J. Barnes, Esq. of the Middle Temple, to place the sum of 2,000*l.* three per cent. consolidated bank annuities in the name of certain trustees, upon trust, that after the death of his sister, Anne Barnes, the dividends and annual income thereof be transferred to the Chancellor, Masters, and Scholars

of the University, upon trust, for the foundation of a scholarship, to be called "the Thomas Barnes Scholarship," in memory of his brother, Thomas Barnes, M.A. deceased, late of Pembroke College.

We adverted some short time since to that principle of the spirit of commemoration, in France, which aims at connecting the illustration of the particular locality which the foot of genius had honoured, with the distribution over the land of the fruits of its mind or benefits of its example. We are glad to see that this wise spirit, which is fast spreading over the Continent, has reached our own shores, and that the good people of Folkestone have opened a subscription for the purpose of erecting a monument to their immortal townsman, Harvey, the discoverer of the circulation of the blood, on the site where he was born. Godwin, some half century since, published a little work in which he recommended that such memorials should be everywhere erected on the spot where the remains of the illustrious dead had been interred—but where they were born, or where they lived, is equally significant, and would have all the moral consequences which he attached to such remembrances.

Letters have been received by Capt. Grover from Dr. Wolff, dated Ashkalah, in Armenia, where he arrived on the 8th of December:—"At Ashkalah," says Dr. Wolff, "I found again three dervishes from Bokhara, who left Bokhara four months ago. I asked them whether they had seen at Bokhara some English travellers? Bokharalee.—Yes; and it was reported for some time that they had been killed, but there was no truth in it; but one of them came from Kokan, with whom the King of Bokhara was angry, believing that he did assist the King of Kokan, and therefore put both the tall and short Englishman into prison, but let them out after some time, and they now teach the soldiers of Bokhara the European exercise." Dr. Wolff gives the names and places of abode of these dervishes in Bokhara, and further states, that at Erzerum a sheikh of Bokhara, named Shah Jemad Addeen, of the family of Nakshbanchi, called upon him and said that he would find his friends alive, and promised him letters.

At the meeting of the Astronomical Society on the 9th, the following noblemen and gentlemen were elected Officers and Council for the year:—President, F. Baily, Esq. F.R.S.—Vice-Presidents, G. B. Airy, Esq. M.A. Astronomer Royal, A. De Morgan, Esq. Rev. R. Sheepshanks, M.A., the Right Hon. Lord Wrottesley, M.A.—Treasurer, G. Bishop, Esq.—Secretaries, T. Galloway, Esq. M.A., Rev. R. Main, M.A.—Foreign Secretary, Capt. W. H. Smyth, R.N. Council, S. H. Christie, Esq. M.A., G. Dollond, Esq., B. Donkin, Esq., Rev. G. Fisher, M.A., J. Lee, Esq. L.L.D., E. Riddle, Esq. Capt. J. C. Ross, R.N., W. Rutherford, Esq., Lieut.-Col. Sabine, Lieut. W. S. Stratford, R.N. [Those whose names are printed in italics were not in the last Council.]

The new Royal Academician, elected in place of Mr. Thomson, is Mr. J. P. Knight.

The French Academy, in its sitting of the 8th instant, elected M. Saint-Marc Girardin to fill the chair in its body, vacated by the death of M. Campeau. Out of thirty-four voters on the occasion, the successful candidate had on the first scrutiny, exactly the eighteen votes which constitute the absolute majority required; the other sixteen being divided between MM. Alfred de Vigny, Emile Deschamps, and Vatout. The ballot to replace M. Casimir Delavigne, gave rise to a more animated contest. No less than seven scrutinies took place, in all of which M. Sainte-Beuve was at the head, and four times within one of the required majority, M. Vatout being always in the second place, and having twice polled as many as sixteen votes. MM. Alfred de Vigny and Emile Deschamps had the remaining voices. The election was finally adjourned for a month; and it was determined that a successor to M. Charles Nodier should be chosen on the same day.

M. Jules Janin, the well-known feuilletonistic critic of the *Journal des Débats*, and equally well known as a pleasant and voluminous writer, with a pen ready for most occasions, the master of *persiflage*, and an artist in the use of exaggeration, has summoned before the *Tribunal Correctionnel*, M. Grandmènil, *grant of the Réforme*, and M. Félix Pyat, the avowed author of an article which appeared in that journal, attributing to him motives and pro-

tices, in the exercise of his critical functions, which form certainly a very serious case of defamation. The libels were admitted; and as the forms of the Court did not permit of their justification, a verdict passed against the defendants, involving fine and imprisonment. The subject is one of great importance to the critic himself, to the highly respectable paper in which his writings appear, and to the character of French criticism itself. It is not for us to appreciate the charges made *ex parte*, and with which the Court refused to deal—nor even to assign their value to rumours which have long detracted from the credit of M. Janin's literary appraisements, and done, it may be, injustice to him, even so far away from his own door as amongst ourselves. But we may fairly say, as a mere literary opinion, that the tone and manner of that gentleman's criticisms are not such as to win for them much respect as judicial writings. Generally clever and amusing, we find them pleasantly tickling our fancy, but rarely commanding our convictions—rhapsodies of praise, or rhapsodies of blame—sarcasms or sentimentalities—an accumulation of panegyric or a persecution of satire, ill-suited to the dignity of criticism, suggesting nothing of the balances in which truth is weighed, calculated in themselves to beget a suspicion of motives, and which may have done M. Janin the very injury that has perhaps no more discreditable cause.

A letter from Leyden states, that in the garrets of the Hôtel de Ville of that city, several paintings by the great masters, some paintings on glass by a celebrated master, and some rich tapestry had been discovered.

Letters from Egypt, received by the Chevalier Bunsen, the Prussian Minister, announce that Dr. Lepsius has discovered, at Meroë, a copy of the Rosetta Stone, the hieroglyphic portion of which is comparatively perfect.

Mr. Lumley's "speech from the throne" is out: but it contains little novelty in addition to what we have already announced. To Grisi, Persiani, Favanti, Lablache, Mario, and Fornasari, a Sig. Corelli is added, as second tenor: no *contralto* is mentioned, unless the *ci-devant* Miss Edwards is to take that part. The season is to open on the ninth of March with an Italian version of 'Zampa,' by Persiani and Fornasari. The novelties specified are 'La Fantasma,' by Sig. Persiani, the 'Corrado d'Altamura,' by Ricci, and a new opera, 'Don Carlos,' by Sig. Costa. To ourselves the last holds out the greatest temptation: but the entire promise is welcome as arguing an emancipation from Donizetti. The Ballet, to all appearance, will be brilliant. On the first night is to be given, 'Esmeralda,' for Carlotta Grisi, in which also a Signora Adelaide Frasi will make her first curtsy. It is to be regretted that Sig. Pagni is retained as composer of the music. After Carlotta Grisi, Cerito is to come—Taglioni being conditionally promised—and after Cerito, Fanny Elssler; for whom 'Joan of Arc' is to be done into pantomime and dancing. For the former art the subject is splendidly adapted, but the idea of the Maid of Domremi figuring in *battues* and *entrechats*, is, until proved otherwise, more *bizarre* than satisfactory.

It appears that M. Duprez is coming to Drury Lane immediately, not being able to leave Paris at any other period of the season. Owing to this engagement, the production of M. Benedict's opera is, we believe, to be postponed till Easter. Mlle. Grahn, the *danseuse*, is also announced as engaged at Drury Lane.

We are told, that among the other attractions of the season, will be a series of Shakspearian readings by Mr. Charles Kemble. Neither time nor place however is, we believe, yet decided on.

A new overture, by M. Berlioz has just been produced in Paris, 'The Carnival at Rome,' of which the journals speak in the highest terms. Once again (though it seems almost fruitless) we must say, that it would be wise in the Philharmonic Society, to give the London public a fair opportunity of judging for themselves of the merits of M. Berlioz: all performances that we have yet had not amounting to more than *trials*. It is said that Mademoiselle Rachel is at length about to commit her powers to the ordeal of unbroken ground. After playing the part of *Doña Isabella*, in Corneille's *Don Sancho d'Aragon*, towards the close of the present month,

she will enter upon the study of a new character, that of *Catherine II.* in a tragedy of that name, by M. Roman, which has been accepted by the Théâtre Français: and the triumph of her genius, in a path where it is without the aid of traditions, and wholly self-sustained, will be looked for with great interest by her friends, as determining the question of its capacity, which has been raised by its detractors on this very ground.

Donizetti's last opera, 'Caterina Cornaro,' has had the "cold water" of dead silence thrown over it at Naples. A northern opera has thrown its composer into "hot water": the 'Riquiqui' of M. Esser having so affronted His Majesty of Hanover, by the diatribes in its *libretto*—taken from the French—against "the right divine," that the composer's innocent chords and choruses have been promoted to the list of prohibited works.—The last musical news from Berlin tells of a splendid torch procession and serenade, given by the students to Professor Schelling. The voices were eight hundred in number—the instruments *six hundred!* They use Music in Germany; whereas other nations listen to it, or talk about it.

BRITISH INSTITUTION, PALL MALL.

The Gallery for the EXHIBITION and SALE of the WORKS of BRITISH ARTISTS is OPEN DAILY from Ten in the Morning until Five in the Evening.—Admission, 1s.; Catalogue, 1s.

WILLIAM BARNARD, Keeper.

Will be shortly Closed.

DIORAMA, REGENT'S PARK.

The Two Pictures, now exhibiting, represent the CATHEDRAL of NOTRE DAME at Paris, with effects of Sunset and Moonlight, painted by M. BESOUX, and the BASILICA of ST. PAUL, near Rome, before and after its destruction by Fire, painted by M. BOYTON. Open from Ten till half-past Four.—N.B. The Gloria, from Haydn's Service, No. 1, will be performed during the midnight effect of the Cathedral of Notre Dame.

SCIENTIFIC AND LITERARY

ROYAL INSTITUTION.—Feb. 9.—W. R. Grove, Esq., 'On the Progress made in the Application of Electricity as a Motive Power.'

The subjects of Mr. Grove's communication were, 1, a brief summary of the laws of the electro-magnetic force; 2, a description of the chief modifications of the engines to which that force has hitherto been applied; 3, the commercial statistics of its application; 4, the purposes for which this power is available. In dealing with the first of these subjects, Mr. Grove exhibited, by many illustrative and successful experiments, the well-known re-actions of iron and other metals on each other, when exposed to the influence of an electric current. The actual application of these familiar phenomena was then shown in the working models of several machines, which were set in action by the nitric-acid (or Grove's) battery, invented by Mr. Grove, and described by him four years ago at the Royal Institution. These machines may be divided into three classes; first, those acting by the immediate deflecting force, as shown in the galvanometer, Barlow's wheel, &c.; secondly, those on what is called the suspension principle. In these, two powerful electro-magnets are fixed contiguous to the periphery of a wheel, and in the line of its diameter, plates of soft iron being fastened on this periphery at short and equal intervals. The electro-magnets are so arranged as to lose their attractive power as soon as they have drawn through a given space each plate of iron, necessarily presented to them by the revolution of the wheel, but are immediately afterwards re-invested with this power, in order to operate on the next plate. By these means the wheel is kept in constant rotation on its axis. The remaining class of electrically-driven machines are applications of the principle of Ritchie's revolving magnet. In these, an electro-magnet, balanced on a pivot, so as to rotate in a horizontal plane, is arranged between the poles of a permanent magnet. Hence, the alternate attractions of the opposite magnetic poles, combined with its own momentum, cause the electro-magnet to continue rapidly revolving. Having noticed machines, on these various principles, by H. Fox Talbot, Esq., Mr. Hill, of Swansea, and Professor Wheatstone, Mr. Grove proceeded to his third subject, the commercial statistics of electro-magnetic power. It appears, by the experiments of Dr. Botto, that the consumption of 45 lb. of zinc will produce an effect equivalent to a single horse power for twenty-four hours. The cost of the metal, at 3d. the pound, would amount to 11s. 3d. About 50½ lb. of the nitric acid of commerce would be required to dissolve the metal in the most economical and effective manner.

The charge of this, at 6d. the pound, would be 11. 5s. 6d. The whole expense, therefore, of obtaining the effect of a one-horse power by an electro-motive apparatus, would be 11. 16s. 9d. In this calculation the cost of the requisite sulphuric acid is assumed to be fully covered by the value of the salts of zinc produced in the operation. The same amount of power produced by a steam-engine would not cost more than a few shillings. Mr. Grove explained that this comparative costliness of the electro-magnetic machines resulted from the sources of their force, zinc and acid being manufactured, and, consequently, costly articles; whereas, coal and water, the elements of the steam-engine's force, were raw materials, supplied at once from the earth. Mr. Grove took this occasion to observe, that the experiments of Botto, just alluded to, were made with his (Grove's) battery; and that upon the cost of the constituents of this, the calculations were founded. At first sight, this battery would appear a dear form, from the expense of the nitric acid; but a little consideration proves the contrary of this. Compare it, for example, with a battery merely charged with dilute sulphuric acid (the cheapest possible electrolyte), to perform an equivalent of work, (as the decomposition of a given quantity of water,) a series of three cells of the ordinary battery is necessary; hence the consumption of three equivalents of zinc, and three of sulphuric acid. But the intensity of the Grove's battery is such, that the same resistance can be overcome by one cell, consuming only one equivalent of zinc, one of sulphuric acid, and one-third of nitric (there being in this acid three available equivalents of oxygen). Independently of this smaller consumption, Grove's battery has the advantage of occupying only one-sixteenth of the space of the other constructions. In concluding his communication, Mr. Grove mentioned the two well-known applications of electric power—the electric telegraph and the electric clock. To neither of these can steam, or, indeed, any known force, be so applicable as that which travels with a greater velocity than light itself.

MEETINGS FOR THE ENSUING WEEK.

- SAT. Asiatic Society, 2, P.M.
- MON. Statistical Society, 8.
- British Architects, 8.
- Royal Academy—Sculpture.
- Chemical Society, 8.
- TUES. Horticultural Society, 2.
- Civil Engineers, 8.—Description of a Bridge across the River Shannon, at Portunna, by T. Rhodes.—Description of a Bridge over the River Whittadder, at Allenton, by J. T. Syme.—Description of a cast and wrought iron trussed Girder for Bridges, with a series of experiments on their strength, by F. Nash.
- Linnean Society, 8.
- WED. Geological Society, half-past 8.
- Society of Arts, 8.—General Business.
- THUR. Royal Society, half-past 8.
- Numismatic Society, 7.
- Royal Society of Literature, 4.
- Royal Academy—Painting.
- Society of Antiquaries, 8.
- Medico-Botanical Society, 8.
- FRI. Royal Institution, half-past 8.—Prof. E. Forbes 'On the light thrown on Geology by Submarine Researches.'

FINE ARTS.

BRITISH INSTITUTION.

WE must apologize to Mrs. Carpenter for having, in our last week's notes on the attractions of the North Room, overlooked her *Cleopatra* (13), a work so creditable as to entitle the artist to take rank among the Siranis and Kauffmanns and Ruyshas who have honourably represented "the Sex" in the world of Painting. Must we add, that "creditability" is precisely what the "Serpent of the old Nile" should not be? that to shadow forth any one aspect of those voluptuous fascinations, by which living she "kissed away kingdoms," and dying almost exalted the caprice of a courtesan to the dignity of a martyr, far other powers are required than our countrywoman has put forth—than we would wish her possessed of? The lady here depicted might be a Portia, if not an Imogen: she has rather the steady eye before which Shylock quailed, than the glance with which the Gypsy Queen melted not the magnificent Antony alone, her willing slave, but subdued, also, the stern Dolabella into courteous flattery. We remember many painted *Cleopatras*, but no "Egypt" such as Shakespeare drew. Nor are we better satisfied with a *Romeo and Juliet* (171), by Mr. Hollins, hanging close to the door of the Middle Room, and still worthy of respectful examination. Mr. Hollins is one of those who holds that care goes to completion as indispensably as courage is essential to design;

and this is a richly painted cabinet picture: the passionate spirit of the love-tragedy, however, is wanting to it. We admire the "crisped gold" tresses of Juliet, and the dark and manly contour of her lover's face, as he looks away from her towards the dusky horizon. But call the scene 'A Parting between Brother and Sister,' and the promise of the catalogue would be better kept, as regards expression. While on this subject we may direct attention to the *Tomb of Juliet* (229), by Mr. E. B. Morris, an artist new to us: though full of faults, it has also promise—a certain boldness of arrangement and feeling for *chiaroscuro*,—from which we are disposed to augur well.

Here—to follow our painters through their Shakespearean fancies—is affection with a vengeance, in Mr. Frith's scene *From the Merry Wives of Windsor* (351), but withal so much spirit, cleverness of detail, and careful composition, that it is worth making an effort to whip the conceit out of the artist. His *Falstaff* is by no means the worst of the company of painted fat Jacks; the bombast of the amorous knight being open, nay, perhaps demanding a certain amount of caricature. *Slender*, too, is good; though, to our apprehension, a trifle too boyish for the man of the Windsor world, with his small talk of the day about the bear *Sackerson* and the like. *Mistress Anne*, again, is lovely, and not chargeable with the "lipping and ambling and face-painting" airs, of which Mr. Frith has such a royal stock on hand. But how she is bedizen! the Wives, moreover, resemble Queens of Sheba, rather than honest citizens' dames. One could intrigue with such head-ties and farthingales, were the lilies and roses time-beamirched and faded. This was surely not the dramatist's intention: then, among the accessory figures, too many are made obtrusive by the agonies of meaning into which their features are twisted; we may instance the scornful cook-maid at the open window, for whose pouting lip no adequate reason can be assigned, unless we are to accept her as a dragon of virtue, to whom "the grapes are sour." For the spirit we commended we must point to the boy and the dog, to the motion communicated to the group half through the portal, which is positively descending, and to the tone of colour, which has the fresh gaiety of early summer. But all these good gifts will fail to save Mr. Frith, if he cannot acquire, or at least assume, the virtue of a greater simplicity than at present he commands.

The 'Jephtha's Daughter,' of Mr. O'Neil, was a work of such high promise as to attract us with more than usual expectation to the two scriptural compositions he here exhibits; a *Naomi* and her Daughters-in-Law (367), and a *Hagar and Ishmael* (389). Viewed after the work just visited, they seem to belong to another hemisphere; and this as much in manner as in subject. Mr. O'Neil finishes beautifully; but it is rather in the continental than the English style; his flesh-tints and draperies and backgrounds belong to Dusseldorf, Paris, or Munich, and therefore, when his manner is "as fully confessed" as in this pair of pictures, he is seen to great disadvantage in a London exhibition room. Insulated from all the surrounding pictures, however, the taste and nature of Mr. O'Neil's mode of treatment would become questionable: the yellowness in his carnations could hardly be entirely defended as giving character and country to his figures, nor the smoothness of his draperies be absolved from the charge of monotony, stiffness, and disregard of texture. It is by accident, however, that this qualification has here taken precedence of praise:—the praise due to high intention, purity of expression, and a resolution to keep clear of all the meretricious adornments which are too often permitted to secularize the themes of Holy Writ. Of the two pictures we prefer the 'Naomi' greatly, for the sake of the principal figure. Few modern heads, deeper in their expression than this, occur to us: unloveliness to an extent which no painter less sincere and earnest dare hazard, being redeemed by human affection. The younger heads are sweet; but naturally feebler in the markings of character. In the 'Hagar' the bondwoman is a partial failure; being, moreover, more mannered in treatment than any figure in the companion picture. So much is to be expected from Mr. O'Neil that we earnestly hope he will make an effort to free himself from the traditions of every school, and keep the golden mean between academic

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fridity and scenic sleight of hand. There is a path sufficiently wide, and, strange to say, untrodden by any contemporary.

The taste for scriptural compositions among our artists would seem to be reviving, if we are to judge from such efforts as Mr. Brocky's *Infant Christ wounding the Serpent* (165), Mr. Gale's *Christ and the Woman of Samaria* (241), *Abraham's Servant and Rebecca*, by Mr. Goodrich (401), and *Our Saviour and Mary Magdalen in the Garden* (414), by Mr. Elder. Here, too, is Mr. Herbert's *Christ and the Woman of Samaria*, as yet unsold; which is a reproach to our collectors. Mr. Martin's *Christ stilling the Tempest* (192) is not the best landscape of portentous sky and menacing shores and mountainous sea, which our poetical but peculiar dreamer has exhibited.

Our protest against manner brings us, perforce, to Mr. Inskipp, who year by year seems determined to leave himself less and less outlet of escape from the remonstrances of those who are aggrieved by pictures "rubbed in with the thumb." Call it stop-watch criticism, if the artist please, but to what does his audacious slovenliness amount, save contempt for his public? We might possibly be answered, that this so-called freedom was in accordance with the example set by Sir Joshua; in direct imitation of whom, at all events, *Interruption* (247) has been painted. But, as we have again and again insisted, that Glory of England was a complete artist, besides being an excursive experimentalist. Time has ripened some of his works among the numbers he has rotted! Mr. Inskipp appears to confine himself to imitating those which have been harshly dealt with. The peasant child, at all events, in the picture under notice, has been painted, or we are at fault, in direct imitation of the famous Strawberry Girl. The gipsy flesh, the warm brownish drapery, the deep shadows, are all there, but mimicked with a fearless disregard of finish, which leaves little for the future to effect. Viewed at any reasonable distance, the picture looks already like an old sketch; how many of its unquestionable merits must pass away with every summer's sun and winter's fire, let the morbid anatomists of canvas decide. We lament its present state as much as its future prospects. The other picture, *A Veteran of the Angle* (145), is Nature's self in its design of the octogenarian disciple of Isaac Walton and his young attendant—but chargeable with the same audacity for breadth of execution. The human beings and their dress, the punt in which they sit, the sky, tree, boat, water, and the rank-growing leaves of the river plants, have been equally slighted; and though, like all philosophical personages, we became used to the slight as we gazed, (seeing that no better might be,) we think on this picture with lively regret at the bewilderment into which Genius, undisturbed by self-questioning, may allow itself to fall.

One of the main attractions of the *Middle Room*, is the *Interior of St. Peter's, Rome* (188.), by Mr. J. Scarlett Davis (no unfit name, by the way, for one who affects splendour of colour). Though he may possibly be too fond of the Elizabethan canon, which discourages shadow in painting; and though there may be doubts as to his choice of point of view, he has taken truthful care of the marbles, and the mosaics, and the pictures, and the gilding, and the *baldachino* of that wonderful building. The figures introduced are more questionable—some are in old-world costumes, others in modern; whence a degree of uncertainty arises, as to the painter's intention with regard to any given era. This is a mistake which in future time will deprive his clever work of half its value. Who does not feel Canaletti's capital town scenes authenticated by the truth to their time of the merchants or nobles, or masked donnas, who walk his *Rialto* and *Piazza* scenes?

Not far from this glorious and elaborate work, hangs one of Mr. Boxall's religious female figures (18), a *Hope* we presume; always serene, always delicate, though all of them so many far off repetitions of his *Cordelia*. In a neighbouring cabinet attraction of the *Middle Room*, Mr. Salter's *Italian Mother* (201), the artist seems to us less scrupulous—and to have borrowed the composition of his group from a work on a similar subject, we well recollect, though whether by Stothard or Howard, for the moment escapes us. We have seen the thrown-back head of the mother, her eyes fixed on the laughing cherub who bestrides her shoulders, before.

In the apposition of his colours, no less than their manipulation, Mr. Salter reminds us closely of Newton, allowing for these reminiscences; but, voluntary or involuntary, the work is of its kind spirited, attractive, and carefully finished.

Where finish is the excellence in question, great and small must "vail the bonnet" to Mr. Lance. He may be almost called the English Denner in right of his *Lady in Waiting* (279): having done loving justice to the separate stitches of the floss-silk roses on her brocade gown, to the separate meshes of the cobweb lace, which circles her shoulders, and ruffles her elbows. Real tinsel (thanks to his sleight of hand,) is the gold which stiffens the gorgeous satin napkin, beneath the gold-chased flask of Auxerre, and the peaches and the grapes purple with all the bloom of Fontainebleau! When we come to the flesh and the blood of this fancy-portrait, our praise must abate. They are not simulated with the waxy and smooth minuteness of Denner's touch, but they are as little human as his *correct-to-apore* transcripts. We have heard of "cypress waists" and "cherry lips;" here we have ample cheeks, the texture whereof is fruity, not fleshy, and neck and shoulders to correspond. As unlikelike is the general effect of these painted charms—as though they belonged to *Olympia*, the automaton heroine of Hoffmann's fascinating and horrible "Sandmann." Here, too, we may mention that one or two of Mr. Newenham's portraits which pass, for conformity's sake, under fanciful names, have merit. In this department of the exhibition, however, Mr. Rothwell is sadly missed. The last composition of figures we shall notice is *The Spectator's Club* (242), by Mr. Morton. In this the group round the table, Sir Andrew Freeport reading a letter, has a large share of true Addisonian humour; it is moreover well arranged for pictorial effect, and cleverly painted. We are afraid that in these fickle days, the lucubrations of "the short-faced gentleman" are oftener referred to than read; there are still, nevertheless, admirers enough of the essayist duly to enjoy the propriety of sentiment of the picture, as well as artists who can commend its more technical merits. We are glad to see so clever a portrait-painter as Mr. Morton widening his sphere, and from this conversation-piece should augur well of his future efforts.

We should now speak of the landscape artists, but to do so at any very great length is fortunately not required of us. Mr. Lee is not here in his greatest force; we hope that at the *Royal Academy* he will redeem his credit; Mr. Creswick seems forsaking the summer green, among which he won his first honours, for the twilight shadows of evening or dawn, and the melancholy brown of late Autumn. His *Quiet* (372) is a beautiful study of rock, foliage, and water; which will gain largely on being detached from the tawdry pictures which surround it. Mr. Stark and Mr. Sidney Cooper—the latter meritoriously even in the quality of his pictures—exhibit with their usual success. This year too, the water-colourists appear disposed to trespass on the domains of oil. But we cannot desire to see Mr. Copley Fielding or Mr. Harding, off the ground they rule so triumphantly; and we must ask Mr. Bright, why his composition of a mill and a moon, or the latter and a few pollards, is so often repeated by him? That certain landscape painters of the tribe of *Van* set him the example, we know, but this was owing to the monotonous nature of Dutch landscape. Mr. E. W. Cooke has some clever sea-pieces, among which we must specify his *Dutch Boats in Calm* (205), and Mr. Jutsum has advanced a step, as his *Spring* (168) most freshly testifies.

The one noticeable piece of Sculpture exhibited is the *Dorothea* (428) of Mr. Bell, which has been executed, in marble, for the Marquis of Lansdowne. Of this we spoke, when it was exhibited as a model at the Royal Academy.

MUSIC AND THE DRAMA

MR. HOLMES'S SECOND SOIRÉE.—When, a fortnight since, we called attention to the opening which exists at present for chamber compositions in the classical forms, there seemed no necessity to dwell on the requisites which the aspirant should possess who

attempted such works. To declare, that without idea no work (to deserve the name) could be originated, appeared too like a truism: to add, that without construction the most felicitous first thought must remain a crude and shapeless thing, of no greater worth than the chance inspiration of the amateur, might be thought equivalent to saying, "Music is not noise, nor are four instruments playing together a quartett." It is, however, more agreeable once again to repeat these universal truths, than to apply them on the occasion of the second *soirée* of Mr. Holmes. This gentleman is known as a brilliant pianist: he entitled himself to honour as a sound classical player by his part in Beethoven's spirited and fanciful duett-sonata in G (op. 30). This gives us occasion, too, to say a word in praise of M. Goffrie, a young violinist, who seems to us, in classical chamber music, very near the just medium between affectation and frigidity, and to take great pains to understand his author. And now a word to some of our younger singers. Miss Marshall must be thanked for her steady performance in the duett from Spohr's "Jesondra." With labour—but of this no small amount—to clear its tones, her voice would be the very desideratum for expressive music of the highest order. Miss Flower must be admonished not to drag her time in concerted music: heaviness, not impressiveness, is the consequence; and the richest and deepest voice thus trusted fails of its full effect. And we must inquire of Mr. Calkin—who obviously aims at feeling, and is, therefore, worth a word of advice—on what principle he has adopted the *fire-engine* style of jets and gushes? This may be the last resource of a Rubini or a Brahman, when steadiness of sustained tone becomes impossible, but as a starting point in a young artist, it is inexcusable. We cannot leave this concert, and English talent, without saying, that Mr. Henry Smart's song, "Sleep, heart of mine," is graceful and expressive.

DRURY LANE.—The new ballet announced for Thursday last having been postponed till to-night, the only change of performances this week has been the substitution of Mr. C. Kean's "Hamlet," on Wednesday, in lieu of "Richard the Third."

Mr. Charles Dickens's "Prose Christmas Carol" is represented.—we cannot say dramatized—at several of the minor theatres, the *ADELPHI* taking the lead; and its stage popularity bids fair to rival that of "Jack Sheppard." This is a proof, were any needed, that vice and crime are not the only ingredients in theatrical performances relished by the many: and it affords encouragement to dramatists who desire to appeal to the better feelings of human nature, and cause pleasurable, instead of painful, excitement to mixed audiences. At one representation of the "Christmas Carol" we noticed, that some of those who derided Bob Cratchit's grief for tiny Tim, laughed with an hysterical sort of equivocation in their mirth, and their eyes dimmed with "drops that sacred pity had engendered there." At the same time we could not help regretting, that the performance left room for sneers at the mawkishness of the pathos; but the story was not meant for the stage, nor have the dramatists taken pains to adapt it properly.

ST. JAMES'S THEATRE.—M. Achard, the mirth-provoking and musical—whose popularity here was beginning to equal his merits, is replaced by M. L'Hérie, also a light comedian. This substitution cannot be meant to last long. The new *premier sujet*, however valuable as strengthener to the company, has neither skill nor individuality sufficient to be its central attraction. He is a clever mimic, rather than a clever actor. The debatable land which separates the two characters is a wide one. Perhaps, however, when the remembrance of his predecessor has somewhat gone by, he will be better received, and, therefore become more able to do himself justice.

MISCELLANEA

Paris Academy of Sciences.—Feb. 5.—M. Bous-singault read a paper on azoted compounds as manure. —A communication was received from M. Aimé, containing an account of his inquiries and experiments made in the port of Algiers on the tides of the Mediterranean, and the variation in the level of the sea.—A communication was read from M. Hallette,

the engine maker of Arras, on some improvements in the apparatus of atmospheric railways. M. Hallette's improvements are in the pneumatic cylinder, to allow the arm of the motive power to enter the cylinder without the admission of the external air. This is attempted by M. Clegg, but, as M. Hallette supposes, with less certainty than by his system, which consists of two flexible tubes filled with compressed air.—A paper on antidotes for certain poisons was presented by Messrs. Bouchardat and Sandras.

The Faye Comet.—Mr. Hind, of the Greenwich Observatory, observes, in a letter to *The Times*,—I have just finished the calculations of the elliptic elements of this comet, from observations extending over a period of 52 days. The elements agree in a remarkable manner with those determined by Dr. Goldschmidt from the earlier observations. For the sake of brevity I give only those elements on which the dimensions of the ellipse depends:—

Logarithm of semi-axis major . . . 0.5582124
Logarithm of semi-axis minor . . . 0.4870372
Logarithm of the semi-parameter . . . 0.4158630
Logarithm distance in perihelion . . . 0.3315531
Angle of eccentricity . . . 31° 54' 52".15

Period of sidereal revolution 2511.403, or 6 years 11 months.

The comet may therefore be expected to return at the latter end of the year 1850.

The King of Prussia and Herwegh.—The writer of the letter signed "V" under the above head, which appeared in the last number of your Journal, has been misinformed concerning the letter addressed to the King of Prussia by Herwegh, which he states was written "without any other provocation than the intention of being studiously offensive." Now the plain fact which gave rise to the letter in question, so greatly condemned by your correspondent, is this, and which at the same time may serve to show the manner in which literary productions are treated in Prussia. Herwegh, on a trip to Königsberg, shortly after his presentation to the King at Berlin, who received him in a most cordial and straightforward manner, was informed that the Prussian Minister had prohibited, merely on account of his name being mentioned as author, a periodical which it was his intention to publish, under the title of 'Der deutsche Heute aus der Schweiz' even before the work was in type, and without the least evidence as to the nature of the contents. Proceedings of this kind would in my opinion be sufficient to rouse the just indignation of any man, and consequently produced the letter to the King from Herwegh, couched in strong terms of complaint against his majesty's ministers. It appears to me rather singular that a person calling himself a friend of Herwegh should not have been aware of the contents of this much-talked-of letter of H.'s, when parties bearing no relation or interest in the concern, and also strangers to Herwegh, should be in possession of the facts stated above. I am, &c.

London, Feb. 14, 1844. B.

Sir Walter Scott's Monument at Edinburgh.—A meeting of the contributors took place last week for the purpose of increasing the fund, which it appears has fallen short, chiefly on account of the expense attendant upon a proper preparation of the site, which required to be raised to a level with Princess-street. The height of the monument was designed to be 182 feet: the money in hand would only raise it 102 feet; thus leaving 80 feet of the upper part unbuilt, to complete which would require 3,000*l.* in addition to the funds already subscribed. An enthusiastic spirit is said to have pervaded the meeting, and there is little doubt of the necessary funds being raised almost immediately. Upwards of 500*l.* was subscribed before the meeting broke up.

Roman Antiquities.—A bust of Parian marble in good preservation, and of excellent style, as it is said, has recently been dug up, at Chershell, in Africa, supposed to be that of Ptolemy, son of the second Juba, and last king of Mauritania Tingitana, which is valuable as being unique. Chershell is the ancient Caesarea, the capital of that kingdom. The bust is a portrait of a man in the freshness of youth, with the royal fillet on his brow; and has a striking resemblance to the likeness on the coins of the Ptolemy in question. It is destined for the royal Museum.

To CORRESPONDENTS.—A Subscriber.—A Lover of the Intellectual Drama.—C. G.—Arbor.—An old Subscriber.—T. J.—A Constant Reader.—Paul.—E.F.R.P.—received.

"A Mechanic" had better apply at "the Government School of Design," Somerset House.

Erratum.—P. 131, col. 3, line 2, for "capaciously," read capriciously.

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